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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

APRIL, 1822.

THOUGHTS ON THE SCRIPTURAL
EXPECTATIONS OF THE CHRIS-
TIAN CHURCH.

Practical View.

It is an old and ordinary device of Satan, in his attempts to *invalidate the doctrines* of revelation, to *assault them in their tendencies*.

The first artifice of the deceiver was an *indirect* insinuation concerning the word of God, and a false exhibition of its *practical* operation. A doubt was first implied, "Ye shall not *surely* die." But the subtilty of the temptation was conveyed in the suggestion, "God doth know, that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as Gods knowing good and evil." An inference of such practical advantage effectually prevailed, in opposition to the plain letter of God's command and warning. Allurement will suit his purpose in one case, and alarm in another; he can entice or deter as occasion may require, by the abused representation of practical results. Adam, even in innocence, stood accepted before God as long as he *believed* his word, and after the fall, he had no way of acceptance

open, but that of "justification by faith alone without the works of the law." Abel also, and all the Old Testament saints, are represented by our Lord and his apostles, as "justified by faith," and by faith performing all those mighty works ascribed to the operation of its agency in Heb. xi. Gospel believers from the first advent of Christ until the second, were to be justified in one and the same way; in all successive ages justification by faith has been the very line of demarcation between the form and power of godliness.

Yet this original and fundamental doctrine has continually been questioned by a collateral mode of assault, by casting imputations upon its *practical influence*. The common and invariable objection against the doctrine of free justification "by grace through faith," in defiance of revelation, in contradiction to the articles of protestant churches, and the uniform tenor of Christian experience, has ever been, among those who know not what they speak nor whereof they affirm, to this effect—*Such a doctrine tends to licentiousness, and neglect of duty, and therefore, cannot be of God.*

The remark might be extended to all the peculiar doctrines of our holy faith; and the partial or defective exhibition of them in the ministry of the word, may possibly have more connection with an unfounded fear of their practical inferences, than many pious Christians would admit, while acting under the restraint of such an apprehension; whereas the question ever should be, What saith the testimony and the law? If a doctrine be not according to their standard, let it be rejected; but if it be in conformity therewith, let it be brought forward in its proper place, and according to its measure of importance, without fearful *anticipation of consequences*. We are not to refrain from good words or works, however liable to misrepresentation; we are not to monopolize the bread of life, from the fear of waste, or withhold a truth, from an apprehension that others may wrest it to their own destruction.

It would be no matter of surprise to any one conversant with the history of the church, or experienced in the public ministration of the word; should the doctrine of "the restitution of all things," and the glorious reign of the Redeemer upon earth, be treated, even by thinking men, as a *merely speculative question*. Should strong doubts be entertained by cautious and considerate persons concerning its immediate practical effect, there would be nothing whereat to wonder. Novel exhibitions of science in all its departments, are uniformly regarded with a jealous eye by established practitioners, and the disposition to reject *innovation*, under the guise of improvement, is laudably cherished in proportion to the importance of the subject to which it attaches, and thus the

avenues to the sanctuary of divine knowledge cannot be regarded with too scrupulous attention.

While these concessions are made on the one hand, it should be remembered on the other, that *all science is progressive*, and, above all, the knowledge of divine things was partially and progressively communicated to the church, and is for the most part, independent of express inspiration, progressive as to its reception also. With reference to the subject before us, "The dispensation of the fulness of times," the rule of progressive development applies, with a peculiar propriety; for the very prophet to whom the enunciation of these times was committed, disavows the full understanding thereof in his own days, and expressly declares that they were sealed up to a distant period, when "the wise shall understand," and "knowledge shall be increased," Daniel xii. 4. 10.

The intimations of a Redeemer, and the way of salvation, were at first but few and general, they were afterwards developed with greater nicety and distinction; the misapprehensions of men were gradually cleared away, and finally rectified by the event.

As the time drew near for the successive deliverances of God's ancient church and people of Israel, the circumstances of each case in particular, spoke a plainer language to the age which they concerned, and to the persons instrumentally employed. The course of Providence observable in the first manifestation of the Messiah, the partial views and indistinct apprehensions of true believers at that time, may possibly find a counterpart in the condition of the church previous to the second introduction of the First

Begotten into the world, at the manifestation of the sons of God, and the great restitution, concerning which a pregnant question is put, "When the Son of Man cometh, shall he find faith on the earth?" When God shall send Jesus, who before was preached "unto the house of Israel," when "he shall set his hand a second time to recover the remnant of his people" from the four quarters of the earth, it is expressly declared, that the latter shall be according to the former. In the first instance, the positive *promise* or *obligation* was the point to be attended to, and not the *probable result*. This is uniformly the rule of faith from the time of Abraham to the present day. Had the father of the faithful been guided by a *practical tendency*, rather than by a *positive command*, he would certainly never have bound his son, and lifted up his hand to slay him. A *practical inference*, which involved not only the imputation of an unnatural homicide, but the subversion of all his hopes and covenant expectations on the part of his posterity, must have staggered the patriarch, and unnerved his arm.

The disposition of Moses to consider *practical results* was rectified before he could be fitted for the exercise of his divine legation. Such was the precise character of the remonstrance by which he would have excused himself from the performance of a service to which he was called, "He answered and said, But behold, they will not believe me nor hearken unto my voice." We might suppose that "the first sign and the latter sign" which were vouchsafed, as sufficient evidence to confirm the people in their deference to his commission and authority, might have con-

firmed the mind of Moses himself; but not so, he looked, notwithstanding, to *practical results*: "O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing or the blind? have not I the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

Thus was this man of God brought off from his calculation of practical probabilities, to a simple compliance with a *command*, and simple performance of a *work*. Hear his words, "Send, I pray thee, by the hand of him thou wilt send," Exodus iv.

In the dealings of God with man, the *practical results* of doctrine and duty are in general very different, and often exactly opposite to those which ignorance and unbelief would anticipate. The means of apparent destruction may be turned, in the walk of faith and in the path of duty, into the means of immediate deliverance, according to the saying of our Lord, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

Under what unpromising circumstances was this lesson inculcated on God's ancient people? Surrounded by the mountains of Pihahiroth, "entangled in the land, when the wilderness had shut them in;" six hundred chosen chariots behind, and a raging sea in front, the Lord said unto Moses, "Wherefore criest thou unto me? Speak to the children of Israel, that they GO FORWARD."

The consideration of *practical inference*, must, in this case, have been as urgent as possible; with

apparent destruction in view, but the *practical result* of a ready compliance was the very opposite to any probable anticipation, "The children of Israel walked on dry land in the midst of the sea, and Israel saw the Egyptians dead upon the sea shore," Exod. xiv.

Numerous instances might be adduced in corroboration of the above, to show, both from the record of revelation and the result of Christian experience, that when *doctrine is clear, and the path of duty plain, practical inference* is not the most important subject for human consideration. It is sufficient if faith be made the standard of opinion, and obedience the guide of practice. But if Moses, the man of God, was thus compassed with infirmities, who can expect exemption? How great are the allowances to be made for all, who being children of Abraham, as heirs of his faith, have not received it in all respects in equal measure and proportion?

Without contending, therefore, for an exclusive ground which might be taken, viz. *Practical inferences form no necessary part of the question under consideration*, it shall be our endeavour, in the present section, to show, that the view promulgated in these papers, so far from bearing the aspect of a *merely speculative question*, has A PRACTICAL TENDENCY of an operative and influential nature upon many of the most important and vital parts of Christian obligation and positive duty.

It may be expedient to distribute these considerations, as they may severally affect,

I. The ministers of the Gospel in particular.

II. The members of the church in general.

III. The world at large.

If any apology be requisite for the introduction of the first head of consideration, it may be found in the apostolic injunctions of Paul to Timothy, and through him to the successive ministers of the Gospel to the end of time. *A peculiar obligation to the study of the question*, seems to be thereby laid upon those individuals to whom "the ministry of reconciliation" may be committed in "THE LATTER TIMES."

"Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry, &c." and then follows, (1 Timothy iv. 6.) "If thou put the brethren in remembrance of *these things*, thou shalt be A GOOD MINISTER OF JESUS CHRIST, *nourished up in the words of faith, and of good doctrine.*" By this admonition of the apostle, it appears, that one characteristic at least of a *good minister*, in the latter times especially, is to *study most attentively* the progress of the great apostacy from the faith once delivered to the saints, for how can he *put the brethren in remembrance of these things*, if they are not sufficiently impressed upon his own mind. Admitting, for the sake of argument, that the apostle had chiefly, or even exclusively in view in this passage, that departure from the simplicity of Christ, which was afterwards exemplified in the superstition and corruptions of the church of Rome: it may be averred, without offence to individuals, the fact being general, that the ministers of the Gospel in later periods subsequent to the reformation, have not been sufficiently im-

pressed themselves, and therefore have by no means sufficiently impressed on their brethren or others, the diversified evils, and unscriptural practices, pretensions, claims, and expectations of the papal see; insomuch that in this our day, congregations and communities are either so ignorant, or so careless on the subject, that it is become comparatively a matter of indifference; nay more, should a Christian now speak of that church, its tenets, and pretensions, after a Scriptural manner, or in the very language of our own primitive reformers, who sealed their opposition to them with their blood, he would be generally esteemed a bigot, or at least, a person strangely deficient in that modern substitute for Christian charity, so falsely called *liberality*, when the term is applied to the concerns of an immortal soul. A minister of the Gospel who should in these days, lift up his voice like a trumpet, and “*put the brethren in remembrance*” of the enormities formerly committed under that apostacy, against the real members of Christ’s mystical body, and the probability of a renewal of the same on the removal of those restraints and disabilities wisely imposed by protestants upon persons of that opposite communion, instead of being reputed a *good minister of Jesus Christ*, would be generally regarded as raising unnecessary and groundless apprehension in the present advanced state of Christian knowledge, illumination, and benevolence. Such is the *practical effect* of a *practical disregard* to this apostolic admonition for *the latter times*, as far as may regard the papacy, and the evil of such omission extends to the correspondent neglect of the circum-

stances connected with the second advent of the Messiah; for it is evident from *the word of prophecy*, and the uniform tenor of protestant interpretation, that this apostacy will continue, however enfeebled and broken, till its utter destruction at the coming of the Son of Man in the clouds of heaven, by the brightness of which epiphany and personal presence, (*παρουσία*) it will be finally destroyed with all other antichristian powers and principalities, temporal and spiritual.

The bearings of this question with reference to the papacy, did not escape the sagacity of Bishop Newton, who sedulously obeyed the apostolic injunction to *put the brethren in remembrance of these things*. The point cannot be more clearly stated than in his own words; ‘Wherever the influence and authority of the church of Rome have extended, *she hath endeavoured by all means to discredit this doctrine*, and indeed, not without sufficient reason, **THIS KINGDOM OF CHRIST** being founded on *the ruins* of the kingdom of antichrist. No wonder, therefore, this doctrine lay depressed for many ages; but it sprang up again at the Reformation, and will flourish together with the study of the Revelation.’ Bishop Newton on the Millenium, chap. xxi. on Prophecy.*

But the “seducing spirits and doctrines of devils,” alluded to in the above passage, must, by

* The whole of Bishop Newton’s remarks on the subject, with copious extracts from the works of the learned Mr. MEDF. are to be found in the *Appendix* to a Sermon on the Nature and Blessedness of the First Resurrection. Published by Ogle, 1s. 6d. ED.

no means, be restrained to the corruptions of the see of Rome; the apostle, in the concluding exhortation of his pastoral charge to Timothy, extends the warning to the various heresies and divisions of the church in the latter days, and grounds his injunction to preach *the pure Gospel* upon the consideration of an appearance and kingdom evidently yet to come, when the "crown of righteousness" laid up for him, should be given, not to him only, but also to all who love the APPEARING of Christ. "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his kingdom; Preach the word, be instant in season, out of season."

Thus a *judgment* conjoined with an *appearance*, and that *appearance* conjoined with a *kingdom*, form the very ground, practical and influential, on which ministers are exhorted to *preach the word* with earnestness and importunity.

It may be replied, that ministers do enforce their exhortations with occasional discourses on the eternity of a judgment to come, and the hope which they hold up to believers of *going to heaven*, and enjoying a kingdom set up exclusively *there*, but this is the very point in question, both practical and speculative. The Lord directs us to pray that his "*kingdom may come on earth*:" the saints expect to reign with him *on the earth*; the apostle John says, by anticipation, "They lived (again) and reigned with Christ *a thousand years*." Can this expression of time be supposed to relate to eternity, that state to which a calculation deduced from solar years can scarcely be sup-

posed to apply? Christ promised his disciples, that they should judge the world, appear with him in glory, and sit on twelve *thrones*, judging the twelve tribes of Israel, which judgment can by no stretch of opposite interpretation, be made to relate to heaven, because according to the opposite hypothesis of a merely spiritual reign on earth, all judgment will be past, and all distinction of tribes confounded before the heavenly state, as usually understood, shall commence. Those who have suffered "for the witness of Jesus, and for the word of God, and which have not *worshipped the beast or his image*," viz. had not followed the Roman and papal abominations; *they* reigned, *while* "the rest of the dead lived not," and this suffering and this reigning are thus recognized and thus practically enforced by the apostle Paul himself, on Christians and on ministers, in the same epistle, (2 Timothy ii. 11.) "If we be dead with him, we shall also *live* with him. If we *suffer*, we shall also *reign* with him," &c: "*of these things put them in remembrance*." It appears that this *reigning*, or kingdom, will not be in heaven, as generally understood, but when they that are Christ's are raised AT HIS COMING; for "then, (or after that time) cometh *the end*, when HE shall have *delivered up the kingdom* to God even the Father, when HE shall have put down all rule, and all authority, and all power, for HE must REIGN till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. xv. 24—28.) Therefore this

kingdom, according to St. Paul, commences at that *appearing*, on the consideration of which in another passage, the same apostle grounds another practical and awful charge, when having exhorted Timothy to flee from the love of vain and worldly lusts, to follow after righteousness, godliness, faith, patience, meekness, and to fight the good fight of faith, he concludes, "I charge thee in the sight of God, who quickeneth all things, that thou keep this commandment without spot, unrebukable, until the *appearing* of our Lord Jesus Christ, which in his times he shall show, who is the *blessed and only potentate*, King of kings, and Lord of lords." 1 Timothy vi. 13—15.

The consideration of the *glorious epiphany*, connected as it is by the apostles with the destruction of antichrist, the downfall of Babylon, the resurrection of the just, and the triumphant reign of the Redeemer, is generally enforced by the apostle Paul with its *practical tendency*, and often, as above, with an exhortation to ministers to enforce the same with a peculiar and immediate reference to the yet future *kingdom*. There is scarcely a more practical portion of holy writ, than the epistle of Paul to the first bishop of Crete, especially as to the duties of ministers for life and doctrine; and there is not a more practical part of it, than the following passage, "The grace of God that bringeth salvation hath appeared unto all men, teaching us; that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present *world*," (*αἰώνι, age*). Looking for that blessed hope, and the *glorious appearance* of the great

God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a *peculiar people zealous of good works*. THESE THINGS SPEAK AND EXHORT," Titus ii. 11. ad fin. To what consideration do we find these *practical injunctions* referred, but to that very manifestation and kingdom *on earth*, the anticipation of which, and not *our going to heaven*, is the constant and uniform scope of all the apostle's argument on the subject, as St. Peter testifies in his behalf, using the same *practical inferences*. Speaking on the very question, he says, "Wherefore beloved, seeing ye look for such *things* (a new heaven and a new earth) *be diligent*, that ye may be found of him in peace, without spot and blameless; and account that the long-suffering of our Lord is salvation, even as *our beloved brother Paul*, who IN ALL HIS EPISTLES, according to the wisdom given unto him, hath written unto you, speaking in them of *these things*. In which (*ἐν οἷς, in the things*, not in the epistles, as generally supposed) are *some things* hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness, but *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*."

The general epistles of St. Peter will be more properly considered in detail, under the second head, with reference to the church at large, but there is one passage,

which, with great propriety, may be introduced here, wherein *the same connection* is observed between the *suffering* and *reigning* states of the church, *the same period* referred to for the commencement of the latter, and a similar *practical inference* deduced. The apostle, after discoursing largely of the believers' participation in the sufferings of Christ, and the joy which should succeed, "*when his glory should be revealed,*" makes this solemn appeal to the elders of the church: "The elders which are among you I exhort, who am also an elder, and *a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.* Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock. And *when the chief Shepherd shall appear,* ye shall receive a crown of glory that fadeth not away," 1 Pet. v. 1—4.

It may be generally remarked of ministers and other members of the church, that the attention and expectation of both, are *exclusively* directed, by the received mode of interpretation, to what is generally understood by the expression of *going to heaven*, by an *immediate* translation to the celestial glory; whereas the views of the apostle invariably point to a previous consideration, *the coming of Christ from heaven* with all his saints, who during their absence from the body are now present with him; and thus, even in the time of St. Paul, the church was led to expect *his speedy return* to take his kingdom, and reign upon earth. To

rectify all *misconception* of this event, which appears to have been enforced at that time, as it should still be, more with a practical than a prophetic view, the apostle wrote his epistles to the Thessalonians; but it is well deserving of notice, that while he places the event, as it were, at its *prophetic distance*, he maintains throughout, the *practical tendency* of the expectation itself. The *coming* and kingdom of Christ and his saints, forms still the scope of each epistle, every doctrinal position, and every practical inference turns upon, and hinges in *every chapter* upon this cardinal point, THE PERSONAL DESCENT, when "we which are alive and remain, shall be caught up to *meet the Lord in the air,*" and when "them also which *sleep in Jesus* will God bring with him."

1 Thess. i. "*Wait for his Son from heaven.*"

1 Thess. ii. "*The presence of our Lord Jesus at his coming.*"

1 Thess. iii. "*At the coming of our Lord Jesus Christ with all his saints.*"

1 Thess. iv. "*The Lord HIMSELF shall descend.*"

1 Thess. v. "I pray God, your whole spirit, and soul, and body, be preserved blameless unto *the coming* of our Lord Jesus Christ."

2 Thess. i. "*When he shall come to be glorified in his saints.*"

2 Thess. ii. "*We beseech you, brethren, by the coming of our Lord Jesus Christ.*"

2 Thess. iii. "*The Lord direct your hearts into the love of God, into the patient waiting for Christ.*"

If the apostle was taught to ground all his doctrines and precepts upon this *one great expectation*, and to fix the attention of

the church upon it, at a time, when the event was comparatively distant, *the practical inferences* drawn by him from this sole consideration, might be expected to operate with increasing energy, according to its nearer approximation. The apostle has, in fact, drawn this inference himself in all the fulness of its accumulative force, and progressive, practical importance; "Let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but *exhorting* one another, and *so much the more, as ye see the day approaching.*" (Heb. x. 25.) Have we not witnessed, not only the taking away of him that letteth, but the revelation of "that wicked one whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of *his coming?*" If St. Paul, notwithstanding his specific cautions, still founded his exhortation to "*patience,*" by fixing the attention of the church upon the certainty of this event, and upheld their confidence by the consideration of its actual approach, "For yet a *little while,* and he that shall come, will come, and will not tarry," Heb. x. 35. If St. James adopted precisely the same course of admonition, "*Be patient unto the coming of the Lord; stablish your hearts, for the coming of the Lord draweth nigh.*" If we know perfectly, that "the day of the Lord so cometh as a thief in the night," ought it not to be our desire to be found among those brethren "who are not in darkness, that that day should overtake them *as a thief.*" Ought we not to "comfort ourselves together, and edify one another, and pray always that our God would count us worthy of

this calling," and "stablish us in every good word and work?" May it not be alleged, that the very reasons assigned by St. Paul in his own days for a protracted expectation of the glorious epiphany, might now be advanced with perfect consistency for a near anticipation of the circumstances under which, according to the apostolic testimony, we are to expect "the coming of our Lord Jesus Christ, and our gathering together unto him?" 2 Thess. ii. 1.

Has not our Lord himself condescended to delineate the very prognostics by which his disciples are to know "that the kingdom of God is nigh at hand?" "When these things *begin* to come to pass." Have we not *his own practical admonition*, written for our encouragement and reproof? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 34—36.

BASILICUS.*

To be continued.

ON THE IDENTITY OF THE OLD AND NEW TESTAMENTS.

LETTER VI.

To the Editors of the Jewish Expositor.

Gentlemen,

To resume that important subject, and at the same time, in

* The Practical View of this important subject, here partly presented to the readers of the Expositor, has been given earlier than was originally proposed, at the particular request of some friends.

order to aid in removing discouragement from the minds of those, who may incline to hesitate in their endeavours to promote the conversion of Israel, the missionary cause, of all others, the most difficult unquestionably, but of the most positive obligation, I think it right to call attention to the conduct of our Lord and Master, in circumstances which point out distinctly our duty and reward in the propagation of the Gospel, by a lesson he vouchsafed to give of general import certainly; but whether it may have any particular application to the extension of the tidings of salvation to the children of Jacob by human means, I do not take upon me to affirm. God loses, or throws away no means of instruction to men. Whoever considers attentively our Lord's miracles, will see in them, besides the acts of mercy they display, and the proofs of his heavenly mission, an instruction conveyed by them respecting the will of God, his dispensations, or the conduct to be held by man. Let us then seek to know the less obvious object of two particular miracles of Jesus Christ; for their identity, in most points, they might almost be considered as one; and it is very remarkable, that our Lord should have twice performed the same miracle, on the same scene, and nearly with the same persons: moreover, that having performed it the first time during the earlier part of his ministry, he vouchsafed to repeat it after his resurrection; and I can explain this repetition no otherwise than by assuming it as a proof of the earnestness with which our Lord thus enforced the lesson it conveyed. If we turn to the gospel of St. Luke, chapter v. 1—11, and to that of St. John,

chapter xxii. 1—12, we find in each case, that Peter and others had toiled in vain through the night with their nets in the sea of Tiberias, (another name for the sea of Gennesaret) without catching fish, that the Lord came and directed them to cast out their nets anew, that they did so, and were rewarded for their labour and obedience by catching an immense quantity of fish, so many that the crew of the boat required aid of others to secure them. In each case on this happening, Jesus Christ is recognized as the Lord. What is the lesson which it is thus intended to be strongly impressed on our minds? It appears quite clear, that to catch fish, is here used as a figure for the acquisition of souls to the Gospel. After the first miraculous draught, our Lord said to Peter, "Fear not; from henceforth thou shalt catch men;" which elucidates distinctly the more recondite object of the miracle, an instruction respecting the duty of converting men to the faith in Christ; and wonderfully alike as these two miracles are, their meaning cannot be otherwise. I apprehend, that whilst under our Lord and Master's express words, the preaching of the Gospel to those, whom the tidings of salvation have not reached, is a positive duty in all times and seasons, for we are ordered "to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and moreover, "beginning at Jerusalem," we are to understand, that God alone will determine the period of success; that we are to scatter abroad the seed, and by the side of all waters; that he shall ordain when it shall spring up and bear fruit; and that we are not to shrink back

from the task of disseminating the Gospel, even should we launch out our nets in vain during the whole night; that is, should we toil fruitlessly, without making a single convert to the faith in Christ during a long and dreary season of spiritual darkness, for we are to know that the day will come, that a season of spiritual light will succeed that of obscurity, that the Lord will vouchsafe, as it were, his more immediate presence, that he will give his orders to labour thus in the living waters of the Gospel, and that our exertions shall be most abundantly successful to his glory. I will here confess, that as the more I study the Holy Scriptures, and read the works of those who have best investigated them, the more I find, or see them pregnant with varied, latent, and wondrous instruction; I am much disposed to view, in the very element in which this labour takes place, a completion of the information to be derived from the miracles of our Saviour. There is a peculiar fitness in representing the word of God by bread, the main food of man, in the miracles of the loaves and fishes, since our Lord takes this nutritious substance as the emblem of his body; of it our church speaks as to the spiritual sustenance of our hearts; thus is the soul of him, who has actually become a Christian, fed; but he must previously have passed through baptism, the first Christian ordinance; he must first come through water into the church of Christ; and it is, I conceive, to denote this, that the element of water is selected in these miracles to mark out the more accurately their hidden meaning.

In the two miracles in question, it is to be remarked, that in each

case Jesus Christ, in causing the miraculous draught of fishes, is therefore immediately recognized as the Lord.

It is to be observed, that after the miraculous draught of fishes had taken place, on the repetition of this proof given by our Lord of his heavenly mission, subsequently to his ascension, a circumstance occurred connected with it, which did not occur, when it was first performed; the disciples saw on the shore a fire of coals, and fish laid thereon, and bread. Our Lord ordered them to bring of the fish, they had thus caught, and he gave them bread and fish. If the fish represent converts, as I conjecture, this circumstance is easily explained. When the miracle was first performed, conversion to the faith in Christ was but just beginning: it was not in consequence of it, that some of the chief apostles followed him; there were then none, whom fish already caught, could represent; but, when the miracle was performed the second time, many then embraced that faith; with them was the bread of life, the word of God, typified by bread; and this part of the miracle appears to signify, that to the then existing members of the church of Christ, with whom was the word of God, should many more be added through a miraculous cause; and thus, when the Holy Ghost was miraculously imparted to the apostles, about three thousand persons were aggregated to that church in one day.

A conclusion arises in my mind from these miracles, that a sudden and wonderful spread of the Gospel, a very great accession of nations to the church of Christ, will not take place, without having been preceded by a long

period of spiritual darkness. We are to deduce from the Old Testament in its prophecies, that a great and miraculous conversion of the Israelites to Jesus Christ, shall take place on his second appearance to them at the end of a period of woeful darkness; and thus these miracles have possibly a peculiar application to the call of Israel to its Messiah; and a new proof may thus be given of the New being a continuation of the Old Testament. In truth, in the matter of baptism, another proof of their identity has occurred to me. I refer to the cleansing of Naaman, a heathen, captain of the host of the king of Syria, of leprosy, in which I distinctly see a type of the purification of the Gentiles by baptism. Elijah was a type of John the Baptist, and Elisha, one of Jesus Christ, as may be easily shown. As in the dearth in Israel in Elijah's days, he was sent to succour no one but a Gentile and Sidonian woman; so when there were many lepers in Israel in the time of Elisha, he cleansed no one but the Gentile Naaman; and to these facts, to these miracles, operated by those who were types of John the Baptist and our Saviour respectively, Jesus Christ pointedly draws our attention; and this adds to the evidence, that the bread given to the widow of Sarepta, typified the bread of life to be given to the heathen through our Lord and Master, and that the cleansing of the leprosy of Naaman by washing, typified the future purification of the heathen by baptism. It is admitted, that leprosy typified spiritual foulness, and the purification of the leper by blood and by washing, according to the Mosaic law, figuring the blood of our Lord, and bap-

tism, leaves no doubt of it. Why were the widow and the warrior, both Gentiles, thus to be blest exclusively, through the works of persons, types of John the Baptist and of Jesus Christ respectively; the types and antitypes being all Israelites, but to signify that whilst the Jews for their sins should be left in spiritual famine and foulness, the heathen should, through Israelites, be fed with the word of God, and cleansed from their moral stain?

As the Israelites had been figuratively baptized in the Red sea, I conceive them to have been so also, when they entered the land of promise; the waters of Jordan being miraculously opened for them as those of the Red Sea had been. The operations were so similar, as to leave me no doubt of a like conclusion: the Israelites too were ordered to stand still in Jordan, and the miracle began as soon as the soles of the feet of the priests, bearing the ark, *touch-ed water*; and after they had thus been figuratively baptized, the Lord Jesus Christ appeared to their captain; and this figure is the more easily to be understood, since it was in these streams of Jordan that our Saviour himself was to be baptized; and Elijah crossed the Jordan once, and Elisha did so twice, in this miraculous manner. To see how close the type of Naaman's baptism applies, observe that he could not be cleansed by streams of heathen lands; it could be but in a stream of Israel, and in that one of them in which the Redeemer himself was to be baptized; and as we are regenerate by the Holy Spirit, represented by the water in baptism, so when Naaman had dipped himself seven times in Jordan, "his flesh came again like unto the flesh of a little

child, and he was clean." It is, moreover, signified to us, by this miracle, that the heathen should be cleansed from their moral foulness, while the disease would adhere to the Jew, who should, resisting the proffered means of salvation, adhere to the guilt which the Lord should exhort him to put off. Elisha, a type of our Lord, admonished Gehazi by his question, when he returned from taking Naaman's money, which he had obtained by a lie, selling for lucre the gifts of God; Gehazi sinned anew by answering his master by another falsehood; then Elisha, acting under the authority of God, inflicted on this guilty Israelite, and on his seed for ever, the leprosy, which Naaman had been cured of; as the Gentiles, before lost to God, were purified and saved by the blood of Jesus Christ, and that blood has not yet ceased to be on the heads of the Jews, who, when they murdered him, said, "His blood be on us, and on our children." It is clear who Gehazi was, since the man of God, Elisha, would not have commissioned him to lay his staff upon the face of the dead child of the Shunammite, had he not been an Israelite.

As I see in the destiny of Gehazi and of his seed, that of the Jews, who rejected the Messiah, so am I inclined to believe, that when Naaman, who had just said, that he knew that there was no God in all the earth, but in Israel, and that he "would henceforth offer neither burnt offering, or sacrifice, but unto the Lord;" in the same breath declared, that "when his master went into the house of Rimmon to worship, and leaned on his hand, he (Naaman) should bow himself in the house of Rimmon," the future state of the

greater part of the Gentile Christian church is shadowed out; the Greek and Romish branches of it, which, though they possess the knowledge of the true God, the members of them bow themselves down at the same time to idols.

It is important to observe, in what manner the Lord points out baptism as the beginning of a hallowed state, and previous purification of those who are to be saved by faith in the blood of the Redeemer. When Israel was first separated from idolatrous Egypt, and was to enter the desert as a people set apart to God, it passed through the emblem of baptism in the Red Sea; when it was to enter the holy land, again it passed undoubtedly, and in the very same manner, through the emblem of baptism, in the Jordan. When Aaron entered into the holy place within the vail, he was *first* to wash his flesh in water, and *then* carry blood; and this was the road to the *mercy-seat*, which was to be sprinkled with blood (Levit. xvi.); incense was also to be put upon the fire before the Lord, in order that the cloud of the incense might cover the mercy-seat that was upon the testimony, that he (the high-priest) might not die; all which appears to typify, that if we approach to the Lord first by baptism, and then through the blood of Jesus Christ, he will consent, as it were, not to see our iniquities, or to see them as thus veiled and hid, if we come on humbly pleading in baptism and the blood of our Lord, so that we may have access to his mercy, and die not. It is very remarkable, that the leper, when brought to be cleansed by the priest, was also required to wash his flesh, as well as his cloaths: and two lambs being

offered as sacrifices of different sorts, some of the blood of the one offered as a trespass offering was to be put upon the man.

Another consideration arises from the view I have taken of this miracle. When an Israelite was cured of leprosy, the observances he had to go through in the process of being cleansed, were numerous, and in themselves inconvenient, whilst it certainly appears that the heathen Naaman had none required of him, though he was cured through a prophet of Israel, and in a stream of Israel, by the God of Israel; and this miracle, a type of the access of the Gentiles to Christ through baptism, should also indicate to the Jews, that the last mentioned circumstances denoted, that when the Gentiles should thus be baptized, they would be effectually cleansed by it under a new law, not under that law of ceremonies, which required observances not required of Naaman. Now it has been remarked, that a proof that leprosy is a type of the foulness of the soul through sin, is, that it was the only malady, for purification after which the priest had functions to exercise; so also Naaman was cured by the intervention of a man of God, and was obliged to wash himself in Jordan seven times, a number mysterious, and hallowed, and the more to be attended to here, as the Israelite, cleansed from leprosy, was sprinkled seven times with the blood of the bird that was killed, and which was killed, it is to be observed, over *running water*.

In the types of baptism, I am inclined to remark, that if, as I cannot doubt, the passage of the Israelites through the Jordan, when they entered the land of Canaan, was one, so were the like

passages of Elijah and Elisha through that stream, unquestionably similar types; and this is more worthy of notice, as they were respectively themselves types of John the Baptist, and of our Lord, who was baptized, and in Jordan also, by him.

These two miracles of Elijah and Elisha, moreover, have undoubtedly reference to, and were especial precursors of that equally significant miracle of our Lord, the healing of the daughter of the Canaanitish woman, who was possessed of a devil, that by which the centurion's servant lived, those by which they who came from the sea coast of Tyre and Sidon, as well as they who came out of all Judea and Jerusalem, (Luke vi. 17—19.) were all healed.

There appears to me to be in another part of Scripture, a type of the course in which the Christian is brought to God through his Redeemer, and nourished in holiness. The manna, we know, was, as well as bread, a type of the word of God; but in the very manner in which the manna was given, was there, to my mind, a type of the refreshing waters of baptism, the foundation, as it were, of the nourishment by the word of God. We see, by Numb. xi. 9, that "when the dew fell upon the camp at night, the manna fell upon it;" but the manna (see the preceding verse) had "the taste of fresh oil." Oil, we know, under the Mosaic law, was used in order to hallow certain objects; and we know, that still earlier, it was employed for sanctification, as by Jacob, when he poured it on the stone at Bethel, and thus the manna was peculiarly a sanctifying food: and thus the ways of God towards men are illustrated: purification precedes sanc-

tification; the water, in the shape of dew, first fell on the camp of the Israelites, and then the hallowed and hallowing food, as I apprehend it to have been, the manna, a type of the word of God, fell upon it.

If it is objected, that this interpretation is fanciful, and far fetched, and that the dew served to keep the manna fresh, I answer, that in the manna every thing was miraculous; when the Israelite gathered more, or less, he had an omer full; that which was gathered on the sixth day lasted the seventh day; and none fell on the seventh day; but on the sixth day gathered twice as much as on other days. This substance, in every respect miraculous, wanted no physical means of preservation.

I have endeavoured, in this letter, to point out to the children of Israel, types in the Old Testament of the call of the Gentiles, and of Baptism; but how dare I hope that the Jew will understand, that his Messiah, the second person of the Triune Godhead, was sent to the Gentiles, as well as to his brethren, though to them first, whilst he will not even admit that he was sent to his brethren. Yet how can he be deaf to the voice of God, as declared in the prophet Zechariah, where the Almighty declares, that he, one person of the Godhead, is sent to Israel by God? Chapter iv. 9, the Lord declares, that it is the Lord of Hosts, who hath sent him to Israel. In the iid chapter, verse 8, 9, the Lord of Hosts declares, that at a certain time Israel shall know that the Lord hath sent him. It is, indeed, moreover, wonderful, that with these texts before their eyes, the children of Judah resist the Christian doctrine of the plurality of

persons in the Triune Godhead, as repugnant to the Old Testament.

I am, Your's, &c.

W. Y. K.

VISIONS OF A SON OF ABRAHAM.

To the Editors of the Jewish Expositor.

Gentlemen,

I CONSIDER myself a son of Abraham, for although I may not be able to trace my descent to that venerable patriarch through any one of the tribes of Israel, yet there are certain signs, too plain to be mistaken, which satisfactorily establish my title to the distinguished privilege. As a natural consequence, I delight to remember my great progenitors, to meditate on their wisdom and their power, and above all, to ponder over those remarkable covenants, by which "the Most High, when he divided to the nations their inheritance, gave to them, and to their seed after them, the land in which they were strangers, even all the land of Canaan for an everlasting possession." I was born among the dispersion, in the isles of the Gentiles, but even there I have often wept at the remembrance of thee, O Zion! At length I became a pilgrim, and the ships of Tarshish have brought me to the Holy land. Here I purpose to spend the rest of my days. If I may not hope to see Jerusalem built again, and the outcasts of Israel gathered together, I shall at least enjoy the melancholy pleasure of retracing the steps of my fathers. I can take my staff in my hand, and walk through the land in the length of it, and in the breadth of it. At present, I have stationed myself on the top of mount

Carmel, and as nearly as possible, on the spot hallowed by the knees of Elijah, when in the time of drouth and great affliction, a sound of abundance of rain was heard in answer to his prayers. Here I have pitched my tent; here I read the law of the Lord by day, and meditate in it by night; here I bow my knees, and call upon "the God of Abraham, the God of Isaac, and the God of Jacob"—the name by which he will be known for ever,—the memorial by which he will be remembered to all generations; here I stand upon my watch-tower, and stretch my view over the vast prospect around me, with an anxious and expecting eye; and here visions will sometimes present themselves before me; visions, such as the patriarchs, such as Moses and the elders of Israel saw—such as David and the prophets have recorded for the people that should be born—when the indignation is overpast, at the time of the end. Some of these visions I will write down, and send them to you as opportunity shall occur; for when I call to mind your unfeigned zeal for the deliverance of our twelve tribes, and the glorious reign of our Messiah, I feel for you all the affection of a brother, and desire, to the utmost of my power, to encourage and support you in your undertaking. What opinion should be formed of my visions, whence they come, and what end they may be adapted to promote, I pretend not to say; "to the law and to the testimony—if they speak not according to that word there can be no light in them;" but if they be agreeable to what Moses and the prophets have written, I take for granted that

you will not deny them a place in "The Jewish Expositor and Friend of Israel," but willingly communicate them to those who take pleasure in the stones of Zion, and favour her sacred dust.

But before I enter on these delightful views, I will make a few remarks by way of justifying myself from some disparaging reflections which the sons of Japhet are, I understand, disposed to cast on me on account of my pilgrimage. They give me credit, it seems, for good motives, but question the soundness of my judgment in suffering myself to indulge extraordinary hopes respecting my brethren, the house of Israel. Some will not believe that any great improvement shall ever take place in their condition; others suppose the time yet distant; and many, who think their spiritual recovery not improbable, feel no concern for their national restoration—no interest in that land which the Lord gave to our fathers. Hence one class will pity me as an enthusiast; another will fear that I am labouring in vain; and a third will lament that I should be misled by dubious, if not false interpretations of the prophecies. To all these I would say, Attend my friends, not to theories, but to FACTS; and until you have satisfactorily accounted for these facts on other principles, suspend your observations on the views which they have led me to adopt.

The first FACT to which I would call their attention, is; *the actual existence of the nation of Israel*. The Jews are scattered throughout all nations; they have endured whatever was likely to put an end to their national character; and yet they are preserved to this day

as separate and distinct, as if they dwelt alone in the midst of the earth. They must have been thus preserved for some end—and what is that end? Is it that they might be a perpetual monument of divine vengeance? Is it that they might continue unwilling witnesses to the truth of the Holy Scriptures? Or is it that, after having sufficiently answered such purposes, they may themselves remain to receive some peculiar share in the mercies of God—their own God? To assist in the determination of this question,

I notice a second FACT, *the absence of all positive proof of the non-restoration of the Jews.* No one, I suppose, will think of drawing such a conclusion from the mere circumstance of their being in a state of dispersion, or from their continuance in that state for however long a period; since it is evident that on exactly the same grounds, when they had been long settled in their own land, it might have been inferred that they never would be exiled from it. Is there then, let me ask, any passage of Scripture, any prophecy of the Old Testament or of the New, which declares the *final* rejection of Israel as a nation—at any time—or for any cause? The only argument to this effect, which I remember, as having the appearance of probability, is derived from analogy. It may be said, that the divine government of Israel must be analogous to that which the same Lord exercises over individual souls, and over the world at large; but the punishment of obdurate disobedience, like that of the Jews, is represented as final and irremediable to individuals and to the world. But this argument will not, I conceive, be maintained in opposition to other

facts which I proceed to mention; for,

The state of mind in which the Jews are generally found, is a FACT by no means agreeing with the hypothesis of their being in a state of final punishment; were they in a situation analogous to that “outer darkness where the worm dieth not and the fire is not quenched,” they would be in absolute despair, for “there is weeping, and wailing, and gnashing of teeth.” But on the contrary, we find them almost universally in a state of hope; hope, partly indeed, undiscerning, but still resting on the promises—the plain promises—of the God of Israel; hope of pardon and peace, when their sins, (which they acknowledge in general, although as yet mistaken concerning some particulars) shall have received the appointed “*measure of correction.*” Indeed, I cannot but consider the actual character of the Jews “expecting, expecting though trodden under foot,” as affording, in the absence of all proof to the contrary, a fair and very strong presumption, that that Providence, who “fashioneth all the hearts of men, and understandeth all their thoughts,” certainly intends, at some time, and in some way, to fulfil those hopes which his own word, and no visible cause except his own word, seems to have raised and supported.

But I am not left to merely negative or presumptive arguments. *It is an undoubted FACT, that the prophecies are full of the restoration of Israel.* I believe I may assert, without fear of contradiction, that every prophet, from Moses to Malachi, who foretold the rejection—the long, but not perpetual rejection of his people, foretold also—in terms which

naturally apply to the same people—their final and everlasting restoration. These promises, it is most certain, have never yet been accomplished literally, that is, in the same manner in which the corresponding denunciations have been executed; and, therefore, (not to mention the idea of *conditions*, which many of them exclude in express terms) we have still to expect the fulfilment of them;—unless, indeed, they may be all understood in quite another sense, and applied mystically or spiritually, to that remnant of Israel who have received Jesus for the Messiah, together with those Gentiles, whom his blood has made one with them in his Father's love and in the adoption of Abraham. Now it cannot be denied, that many of the best Christian commentators have taken such a view of those prophecies, nor (which was, perhaps, the chief reason of their adopting this mode of interpretation) that some of them have been so applied by the prophets of the New Testament themselves; applied, as I acknowledge, spiritually, to that church of united Jews and Gentiles, in which “both have access, through Jesus Christ, by one Spirit, unto the Father.”

It is, however, another FACT, that *the New Testament no where contemplates the nation of Israel as finally and irrecoverably lost.* On the contrary, just in those passages in which, if any where, such an idea might be expected, we find intimations of their restoration. When the Saviour was taking his final leave (as far as it was final) of that nation, what was his language? Not—“Ye shall not see me henceforth for ever,”—but, “Ye shall not see me henceforth, *until ye shall say,*

Blessed is he that cometh in the name of the Lord.” And when the apostles were afterwards addressing the same people, they greatly confirmed and illustrated their master's expression, “Repent,” they say, “and be converted, that your sins may be blotted out, when the times of refreshment shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

In truth, *it is the doctrine of the New Testament as well as the Old, that my Israelitish brethren “have not stumbled that they should fall” finally, but are yet in due time to be generally and nationally restored.* Whatever judgment may be formed concerning the whole meaning of those prophetic passages, to which it has given a spiritual application, it is a FACT, and as it appears to me a conclusive fact, that another passage of the same kind is quoted by St. Paul, in the literal or natural sense, and applied to the people of Israel in contradistinction from the converted Gentiles; and so applied for the very purpose of confirming the apostle's glorious prediction of the salvation of “Israel, ALL Israel.” “I would not,” he says, “that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” Some,

indeed, there are, who infer, from this very passage, that the restoration of the Jews, although certain in the end, must yet be very distant; but if they compare it with other parts of the sacred volume, they will find it almost impossible that "the fullness of the Gentiles" should signify all the nations of the earth, whatever may be its true interpretation. But I am inquiring concerning the will and work of the Almighty, and he can accomplish his will in a short period, as well as a long one; I see, therefore, no insurmountable obstacle to the speedy restoration of Israel, even if it be to synchronize with the introduction of all nations into the church; and hence I am not deterred by any such consideration, from noticing, as

The last FACT, to which I desire to call the attention of your readers is, *the preparation actually made and making, for the literal fulfilment of the prophecies concerning Israel.* I say nothing of particular interpretations of prophecy, because I am referring to facts and not to theories; but I appeal to all observing men, whether, on the mere condition that there is nothing contradictory to the restoration of the Jews in the word of God, his providence does not appear so to have directed the affairs of the world, that even according to human calculation, that restoration may be justly considered as near at hand? They have been removed into all countries in the world, but prevented from settling themselves in any; let the decree go forth, and they are every where ready to depart, as they did from Egypt and from Babylon. Their land has been given up to their enemies, but no nation has been

suffered to establish itself in it; it has passed from the hand of one oppressor to another, until at length the Ottoman seems scarcely able to retain his hold, and will very probably soon leave it at liberty for any people who may choose to take possession. The reproach of Israel has well nigh passed away; the nations of the world have begun to shew her favour; one mighty monarch has taken all converted Jews under his especial protection; another reminded them, at least of the authority of their ancient Sanhedrin; and I may venture to anticipate, that if they should discover a general desire to return to the land of their inheritance, the attempt would be encouraged, rather than opposed. At the same time, Jews and Christians are searching the Scriptures, and deriving from them the same general hopes; and what is most particularly to be regarded, at this very point of time, Christian institutions have been formed for the express purpose of awakening the Jews throughout the world to the mercies and glories supposed to await them, and in many places my brethren seem to be opening those ears which they have shut for ages, and to be almost ready to arise at the call of Missionaries, the heralds of Him whom their fathers crucified, but who is "exalted as a Prince and a Saviour, to give repentance to Israel and remission of sins."

These, Gentlemen, are facts which, I believe, no one will think of disputing, and from this prophetic height they appear before my eyes like so many messengers from the throne of that Lord, who has "all power in heaven and in earth," proclaiming with one voice, "Hear the word of the

LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel, will gather him, and keep him as a Shepherd doth his flock." At all events, until I am informed whence they come, and whither they go, if they do not bear this message from the Most High,--- I must continue to view them as omens of a certain, national, and speedy restoration of my long lost brethren.

I am, Your's, &c.
ISRAEL BEN ABRAHAM.

EXTRACT FROM 'A DISCOURSE
CONCERNING THE EASTERN
TONGUES,'

In a general Grammar, for the attaining of them, by CHRISTIAN RAVIS, of Berlin. Printed in London, 1650.

"THE conversion of the Jews, for whom I hear every week so earnestly prayed, and yet see nothing less endeavoured, must be one point of any Christian teacher of God's word. What? all to neglect the conversion of those people (which in God's eye are still beloved) because under the rod. I pray let us not trample upon them, but have mercy on them. Fie, for shame; a Christian, and a despiser of God's counsel. Are men's ways so much towards goodness, that they will and can forgive their enemies, and should God not deal so with his creatures? He, whose ways are higher than our ways, and whose thoughts higher than our thoughts: even that is a sign to me, of God's grace towards a Jew, because God stirs up so many Christian ministers to pray for them. I hear it most constantly in St. Paul's, London. Or are they all deceived men? Are

they all praying for a thing, which God has never desired or decreed? I never hear any of them to pray for the devil, that he may be saved; and there is nobody hath any thing to plead for him, nay, not so much as ignorance; he knows well enough Jesus, to be the Christ and Son of God; they knew him, and therefore did they themselves acknowledge him. I beseech you heartily, when you pray for the Jews' conversion, do you it only out of fashion, or with your very earnest desire? If out of fashion, O ye wicked hypocrites. If out of an hearty desire, why then so slow? And if we never had any promise of their conversion in the New Testament, (whereof yet we have abundantly) should they not be as good to us as the heathens. Had not the Jews a promise of our (which were heathens) conversion? They had; and God has done it; (blessed be his name for ever) and no doubt will do it with the Jews also."

ON THE GENERAL OUTPOURING
OF THE HOLY SPIRIT.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE noticed in your interesting work, different remarks upon the importance of prayer for the general outpouring of the Holy Spirit. The more the Scriptures are studied, the more will Christians be induced to make this the subject of their daily petitions. There are, however, seasons which, in a peculiar manner, call for this duty. One of these is that now near approaching, the annual meetings of our various religious societies. Whoever reflects upon the circumstances connected

with these meetings, that discourses are to be preached, in which the whole earth has an interest, that reports are to be read relating to the affairs of almost every class of benevolent institutions; that speeches are then to be delivered which require the energies of the wisest mind, and the exercise of the most enlarged affections; that persons of different ranks are then assembled from all parts of the land, the tone of whose religion is likely to be much influenced by these meetings;—whoever reflects upon these and other important circumstances must feel, how highly desirable it is, that the preachers, the speakers, the active officers of the Societies, and the whole assemblies collected at these seasons, should be under the special influence of the Holy Spirit. Indeed, it is impossible to calculate the benefits which might arise if an abundant measure of these gracious influences should be granted to the annual meetings, which are intended soon to be held in Dublin, Edinburgh, and London. Permit me then, Sir, through the medium of your valuable work, to draw the attention of the Christian public to this subject, and to suggest the propriety of heads of families, bearing those meetings

in mind in their family devotions, and of all Christians doing this in their secret prayers. It is the smallest return we can make to those zealous men who come forward on those occasions, to pray that the Spirit of wisdom and of counsel, the Spirit of love and of peace may rest upon them, that they may receive an abundant blessing themselves, and may be the favoured instruments of communicating abundant blessings to others. The very thought that sincere Christians are thus engaged, will animate them in their work, whilst the meetings themselves will become more and more interesting, from the hope, that a peculiar blessing may rest upon them. I would also take the liberty of suggesting, whether the clergy and other ministers might not very advantageously preach upon this subject. There would be something very pleasing in the idea, that previous to these general meetings, the pulpits throughout our land were inculcating the benefit of prayer, for an enlarged measure of these gracious influences. May then this Spirit of prayer be general; may the Lord arise and bless our assemblies, and may they who tarry at home divide the spoil!

H.

PROCEEDINGS OF THE LONDON SOCIETY.

MR. WOLFF.

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EXTRACT FROM
A LETTER OF A GENTLEMAN
TRAVELLING IN PALESTINE,
TO HIS BROTHER IN CORNWALL.

“ON my return to Cairo from Upper Egypt, my apartment at Mr. Salt’s was occupied by a Mr. Wolff, another traveller, but with a different object. He

is a German, and a converted Jew, sent on this mission for the conversion of his quondam brethren, by several English gentlemen. He is a young man, the son of a rabbi, is acquainted with the Persian and Arabic, and resided for two years at Rome, in the establishment of the Propaganda; while there, he had an audience with the pope; was intimately acquainted with cardinal Litta, a letter from whom he has with him,

written with affection and earnestness, on the subject of his protesting against the infallibility of the pope, and inclining to Protestantism, on account of which he was obliged to quit Rome. Afterwards he resided at Cambridge, under the care of Mr. Simeon. What in my opinion makes in his favour is, he became a Christian in Germany and not in England. His manners are agreeable, but like all others engaged in this cause, perhaps rather enthusiastic. He is, I believe, from all that can be judged on so short an acquaintance, a sincerely pious man. Considering the delicate ground he here treads upon, he has certainly met with more success than could have been anticipated. A number of the Jews, among whom are a few of the chief, have accepted Testaments of him, and there is a general impulse excited among them. *He once had fifty at a time in his chamber.* The rabbi, rather alarmed at this, has interfered a little, and is to have a dispute with Mr. Wolff. We have made some visits together, with which I was highly interested. Osman Nouredin, a Mussulman, who has travelled in European countries, received a Persian New Testament and Buchanan's Researches, and read them with great pleasure. Mahomed Effendi, a respectable and clever young American, who has turned Mahomedan, and written an exposition of the Koran, is engaged in a correspondence with him upon Christianity, and begins to see now that religion must affect the heart, and says, he reads the New Testament in a better spirit than he ever did before. Mustapha Effendi, the master in Arabic of the celebrated Burchardt the traveller, wished to know in what manner the Jews would be convinced, and was curious to read the New Testament. He wrote down the belief of the Mussulman on the subject of Christ. Here then, a wide field of usefulness appears to open. But now, to come to my future prospects,—I am going next to mount Sinai. Mr. Wolff, Mr. C. the servant of the former, and mine, with the camel-driver, and eight camels, will form a tolerable party. Mr. Wolff, is so delighted to meet with any company, he is willing to go wherever I do, so that after taking a passage

for Mr. C. my companion at Alexandria, he will then accompany me through Palestine."

EXTRACTS FROM THE JOURNAL
OF MR. WOLFF.

Cairo, Sept. 27, 1821, in the British Consulate.

My dear Patron,

You will have received my letters written to you when at Alexandria; oh, that I could begin my letter with the glad tidings, that Jesus is become the crown of glory to Israel. On the 21st of September, I left the house of Mr. Lee, the British Consul, provided with letters of introduction from Mr. Salt, Mr. Lee, Mr. Anastasio, and the Danish Consul, for Mr. Apelin, Mr. Sautine, the chancellor of Mr. Salt, and the most principal Jews, G. M. (relatives of the two M.'s at Alexandria) the Jewish rabbi, J. A. the Jew, M. C. the Jew, A. the Jewish rabbi C. and the Scrivano, I. H. at Cairo. I embarked upon the canal of Alexandria, in the company of my German servant, Francis, and Mahomed Effendi, formerly called Mr. English, from Boston, in America, officer in the army of the Pasha. When we arrived at Mahmudia, we took another boat for Cairo. We had scarcely entered our second boat, when the officers of the custom house desired a bakhshish, (present) from us; they ordered us to leave the boat, and go to another. I said to those publicans, sitting at the receipt of custom, that I was a friend to the English Consul, and that I was determined to write to him, if they persisted upon our entering another boat; this had effect; we proceeded on our journey without farther objection. Mahomed Effendi, (once Mr. English,) gave me soon his confidence, by telling me the history of his turning to Mahomedanism by principles; he is now a gentleman, 27 years of age, born at Boston, in America. He entered as a young man 17 years of age, a college in America, where he read the writings of Voltaire, and became a complete infidel, but thirsty after truth, he read the Old and New Testament, but most unhappily, together with the writings of

German Neologers, for instance, Eichhorn, Semler, and Lessing, he saw by this that Voltaire was not sincere in his citations, and Mahomed Effendi, (Mr. English) became a Christian in his sentiments; but after a farther inquiry in the truth of Christianity, he formed himself the following system of Christianity:—‘The system of original Christianity promulgated by Christ and his apostles, was simply this, that Jesus of Nazareth was the personage predicted by the Old Testament prophets, as the Messiah, and to prove this to the Jews, they appeal to the predictions of a Messiah, recorded in the Old Testament; that they neither pretended to alter or abrogate the law or the prophets, but were always strictly Jews in their religion and opinions, excepting that they denounced and discouraged the extreme attachment which the Jews of their time bore to the traditions of the elders, which Jesus insisted were in many instances a corruption of the law, and that it is clear from the book of Acts, that they had added no new article to the Jewish creed beside that Jesus was the Messiah, and in consistency with this we find, that the church of Jewish Christians, established by Peter and James, united with their Jewish brethren in the service of the synagogue and the worship of the temple, and that the church of the Gentiles founded by Paul, as it appears from his Epistles, were taught by him many additional doctrines, which the Jewish Christian church did not acknowledge, but which Paul endeavoured to convert them to, in his Epistles to the Hebrews, which were addressed to the Jewish Christians; and that it appears from the New Testament, that the Jewish Christian church of Jerusalem opposed these additional articles of Paul’s creed, and endeavoured to persuade his followers, that Paul was teaching an *heretical doctrine*, is evident from the Epistle to the Galatians, those to the Corinthians, and from many other passages in his Epistles, wherein Paul endeavours to prevent his own converts from being persuaded by these Jewish Christians, to abandon the doctrine he had taught them, and that in consequence of Paul’s having preached a doctrine not conformable to that of the

Jewish church, Paul, on his last visit to Jerusalem, was informed by James, the Bishop of Jerusalem, that he was held in suspicion, and disliked by Jewish Christians, and this dislike was never removed, for ecclesiastical historians testify, that the church of the Nazarene, or the Jewish Christians, always rejected the Epistles of Paul, and deny his apostolical authority; in confirmation of this view of primitive Christians, I (Mahomed Effendi) refer to Toland’s Nazarenus, and to Semler’s paraphrase of the Epistle to the Galatians, to the work called Clementines, preserved in Cotelierus’s Patres Apostolici, and to an epistle in that work, ascribed to Peter, in which Peter announces Paul as an innovator.’ These are Mr. Mahomed Effendi’s own words, which I wrote down in the boat, while he had the kindness to dictate.

I replied, That Paul was united with true believers of the Jewish Christians, is clearly seen by Gal. ii. 9, for James, Cephas, and John, who seemed to be pillars, gave him the right hand of fellowship, him and Barnabas, and that Peter taught the same doctrine which Paul did, is clear by Acts xv. 9, 10. Peter rose up, and taught that the Lord “put no difference between us and them, *purifying their hearts by faith, and would not that they should tempt God to put a yoke upon the neck of the disciples, which neither our forefathers nor we were able to bear.*” And Paul indeed, was therefore right to withstand him to the face, when he dissembled.

Mr. Mahomed Effendi (English) desired to be with me in continual correspondence, which I hope to do, for he shows great candour, and the sincerity of his turning to Mahomed is not to be doubted; he has written a defence of Mahomedanism, which is in the possession of Mr. Salt, and he has told me, that I may write to Mr. Salt (who remained at Alexandria) that he may give it to me, and that he is ready to renounce Mahomedanism, if I could refute that work. I told him that he should not wait for my refutation, but that he should pray to the Lord for light from on high! I desired him, after his having given me that

view of Christianity, to tell me the further accounts of his resolution to turn to the creed of Mahomed; he replied, that after he had read Bishop Marsh about the four Gospels, (an Appendix to Marsh's Michaelis) he was persuaded that the four Gospels have been corrupted, and that they are a compilation of lost documents; and that the Gospels are not authentic. I interrupted him, and told him that Bishop Marsh himself seems to have altered his sentiments about that subject, for, when I was at Cambridge, he (Dr. Marsh) preached twelve sermons on the authenticity of the New Testament.

Mahomed Effendi (Mr. English) continued:—The gospel of Matthew does no longer exist in that language in which it was originally written, after the assertion of Papias. Matthew tells facts, which no Jew would have told. I interrupted him again, and said, I who am a Jew, am persuaded that none but a Jew could have written the Gospel of Matthew.

Mahomed Effendi continued; In Acts vii. 16, is an open error, for Abraham bought not the field from Hamor, but from Ephron, and Stephen confused here the field which Jacob bought: (Gen. xxxiii. 19.) I said to him, "O Lord, this should persuade us of the truth of the Gospel, for this either shows only Stephen's ignorance, and that he was not of the learned ones; or that he, full of the Holy Ghost, did mind neither time nor place, and tried only tried to persuade the Jews, that "This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai." And farther, this may be a mistake of those who copied it. But those mistakes of chronology ought not to induce us to reject "the mystery of godliness; God manifest in the flesh."

Mahomed Effendi continued; I read the Koran, I was persuaded that it was the Pentateuch, accommodated to the Gentile, and I (Mahomed Effendi) embraced Islamism. I confessed to him candidly that I was not able to bring forth any argument against the Koran, for I have not yet read the whole of it, but which I will do on my arrival at Cairo, together with his book about Islamism; I made to that unfortunate

but *sincere* and *convinced* renegade of the most holy religion of Christ, a present of Scott's Answer to Crooll, which he (Mr. Mahomed Effendi, after he had read it through in one day) acknowledged to be the most acute book he ever read on this subject. I advise, therefore, the London Society, to procure a translation of that acute book into the Arabic and Spanish tongues, and into that of the German. I likewise presented him with Beveridge's Private Thoughts, and lent to him the memoir of my dear Henry Martin. He desires to read Maracci's refutation, which he has not yet been able to get. I desired him to read Beveridge's views about Mahomedanism, in his Private Thoughts; he did it instantly, and dictated to me the following reply to Beveridge's views about Mahomedanism:—

Beveridge says, "The next religion that hath the most suffrages and votes on its side, is the Mahomedan religion, so called from one Mahomet, who, about a thousand years ago, by the assistance of one Sergius, a Nestorian monk, compiled a book in the Arabic tongue, which he called Alcoran."

Mahomed Effendi, Sergius was dead, which is proved by Sale; moreover, though the Coraish, who were opposed to Mahomed, repeatedly charged him that he was assisted by other men, for they knew that he was an illiterate man, they never could show what that person was, also they were obliged to say, that he was assisted by the devil; to which Mahomed replied, This cannot be true, it is not for the purpose of the devil to teach men to worship and serve God, and work righteousness, which is the whole drift of the Koran.

"As there are many things consonant, so there are many things dissonant to the natural light that is implanted in me; as that God, &c. &c." (See Beveridge's Private Thoughts, p. 1.)

Mahomed Effendi replied, In that chapter God refers to the present miserable condition of men, and showed that he did not originally create him miserable, and in proof of his good disposition toward men, he appeals to the excellent things he created and had done in his behalf, for instance, the two most excellent fruits, the fig and

the olive; what he did in mount Sinai, in giving the law to the Israelites, and the religion he anciently established at the temple at Mecca, the territory of security, by means of Abraham and Ishmael.

‘That Solomon discoursed with birds and devils, &c. &c.’ (Beveridge)

Mahomed Effendi. 1. There is nothing impossible in this, nor is it any objection to a book to be a divine revelation, that it relates something improbable; but not impossible; as is allowed and argued by Jews and Christians themselves, whose sacred books contain many things improbable, but not impossible. 2. That Solomon, who is related to have been endued with most excellent knowledge and wisdom, might have had conferred upon him a knowledge of the sounds and actions, employed by the higher orders of animals, to express their sentiments and feelings, and might have had superior spirits subjected to his will, by the grant of God. 3. That it is affirmed by tradition, that Solomon had this knowledge and power; and, lastly, No man is able to prove the contrary.

I did confine myself to refute for the present moment, the answer to the last proposition of Beveridge. I said thus; I admit entirely, 1. That there is nothing impossible in this, &c. 2. I admit that Solomon, who is related to have been endued with the most excellent knowledge, might have had conferred upon him, &c. I admit, 3. That it is affirmed by tradition, namely, of the Talmud; but lastly, to your (Mahomed Effendi’s) proposition, That no man is able to prove the contrary, I tell you that *I am able to prove the contrary* in the following manner; Although Mahomed has taken, as you yourself admit, that saying from the Talmud, which is a book full of fables, that saying with respect to Solomon, might, notwithstanding all this, be true, and an inspired book has a right to receive in its pages, sayings and stories from an un-inspired book, but no book which pretends to be of a divine origin ought to pollute its pages with a tale which sprang out of a false interpretation of a Scriptural text. The rabbies misunderstood 1 Kings iv. 33, where it was

said, “He spake also of beasts, and of fowls, and of creeping things, and of fishes.” The Talmud translated this text, “He spake also with beasts and with fowls,” &c. by which it is clear, that this tradition is false and absurd, on which account the falsity of the whole Koran is proved. Mahomed Effendi blushed, but said, that he had spoken nonsense by having said that Mahomed took that tradition from the Talmud, he had received it by divine inspiration, and approved by tradition, and that tradition is not only to be found in the Talmud, but in other Christian writers of the east.

1. Borrowed from the Talmud. I have seen, when a member of the Catholic church, how much Christians have taken from Jews. I will not detain you with the answer of Mahomed Effendi, to the other propositions of Beveridge, I will leave it for another time, for the Jews are, and become daily more, the chief object of my pilgrimage upon earth; and I haste, therefore, to give you some accounts about them; but I must tell you what I said at last to that sincere apostate; ‘Dear Mahomed Effendi; I am a Jew, and being acquainted with Christ, I know what great mercy the Gentiles have experienced by having been received as children of God! Oh that I could embrace you again as a brother in Christ Jesus our Lord, our Redeemer, our God above all, blessed for ever! Surely, I love you; but Christ it is, who enables me to love you, a Gentile and an apostate from that name which I adore, and having, therefore, experienced how mighty the grace of the Lord Jesus is, I wish that you should come to him, like a lost sheep, to his good Shepherd, who neither slumbers nor sleeps the whole day, the whole night! It is true, we cannot reconcile every word in his *divine* revelation; but, we are likewise, not able to reconcile many things in this universe, and, notwithstanding all our ignorance, we perceive that *this universe is universe*.—Why do you try to reconcile all things in the Gospel—as you perceive it so beautiful.’ He desired to be in continual correspondence with me, and is ready to renounce Mahomedanism, if I should convince

him; he confessed, that he perceives I am really impressed by the truth of the Gospel. I began to read the Gospel to Mahomedans, who were on the deck of our little Nile-ship. An officer exclaimed, full of anger, 'Allah, ula illah Allah! (There is God, and but one God!) and continued to exclaim, 'Anad Islam Alrasul,' (I profess the doctrine of the prophet) I shut the Gospel, and began to talk with him on other subjects. The rest of the Arabs present, were quite passive. Mahomed Effendi told me, that he never in his life, was so much alarmed, as when he heard that Turk make the profession of his faith, for it was enough to induce him to cast me in the Nile.

Sept. 24, 1821. We arrived at four o'clock in the afternoon, at Pulaka, near Cairo. I put my trunks with Bibles, and my whole baggage upon camels; Mahomed Effendi arranged the whole matter for me, and we sat upon asses. All the roads were filled with camels, who seem at a distance to be large towns, "The multitude of camels shall cover my Jerusalem, dro-medaries of Midian and Ephah."

I am now in that very Egypt, where my ancestors have been afflicted very much! I am in this very Egypt, whence he called his beloved Son, for they were dead which sought the young child's life.

Mr. Santini, the chancellor of Mr. Salt, for whom Mr. Salt had given me a letter, received me very kindly indeed, and gave me, according to the wish of Mr. Salt, the same room in the Consulate, which, after Mr. Osman's account, Mr. Jowett occupied on his arrival. Mr. S. introduced me the next day to Mr. Asselin, who told me, that the Jews at Cairo are too ignorant, too superstitious, and too obstinate, to talk with me on the subject of Christianity; but the Lord's thoughts are not as man's thoughts; the Lord is he who governs the heart. The Lord brought the poor and the babes from the city to the mountain, to his only begotten Son, to hear, that blessed are the poor in spirit. In one word; the house of Mr. Salt is full of Jews of the first respectability and learning, who talk with me about the important doctrine, that Jesus is the Christ. On

our leaving Mr. Asselin, Mr. Santini and I met with the respectable Jew, J. M. Mr. Santini, the chancellor, introduced me to him. I delivered to him the letter of his brother, at Alexandria. G. M. promised to introduce me as well to the Rabbinist Jews, as to the Caraites.

Sept. 27, 1821. I was introduced by the Jew, G. M. to the respectable Jew, M. from Ragusa, whose accounts about the Jews at Ragusa I perceived were the same which Lucenza, at Malta, had given me; to the Jew, Mr. M. C. who seems to be selfish; and to the Jew, M. B. to all these Jews I gave Old and New Testaments in Hebrew, Tremellius's Catechism and Tracts; and having no courage to ask money from Jews, I gave it to them without money and without price, and by these above-mentioned Jews, I was introduced into their synagogues; they were just celebrating their Rosh-Hashshana (beginning of the year); they gave me the first seat, near the president of one of the synagogues, whose name is Mr. A. he is a rich young gentleman, who has been a long time in France, and Mr. E. H. H. who had already received a letter about me from his father, E. H. I. the father-in-law of Dr. M. he touched his head, and did swear that he would give me letters of introduction for rabbi J. A. from Poland, who is returned from Cairo to Jerusalem. This manner of swearing, explains the words of our Lord, Matt. v. 36, "Neither shalt thou swear by thy head." When I entered the synagogue, the ladies left their seats, and entered the synagogue, where the gentlemen were assembled, out of curiosity to see me.

Sept. 27, 1821. I went again to another synagogue at Cairo, (for there are ten synagogues there) after the worship was over. I dined with the Jew, E. H. I. and M. C. introduced me to the first high-priest of the Caraites, and to their president; there are, after the calculation of the high-priest 159 families at Cairo. Surely, the ancestors of these Caraites seem not to have been guilty of the blood of our Saviour.

I shall always regret, that I was introduced to them by their deadly foes, the rabbinites or talmudist Jews; for

while that good-natured high-priest of the Caraites and thir president have been busied to exhibit towards me and their deadly foes, all the honour imaginable, by presenting to us fruits brought from mount Sinai, and while the high-priest of the Caraites repeatedly observed to me and his deadly foes, כִּלְנוּ בְּנֵי אִישׁ אֶחָד, 'We are all children of one father,' the rabbinist Jews, who introduced me to these amiable Caraites, tried to prejudice me, in the Italian tongue, against them. Dear 'Caraites: hold fast to the word of God; you will be finally redeemed of the Lord! Amen. I showed, visibly, my disapprobation of such a double minded conduct of the rabbinists. The Carait high-priest and their president, went then with us to their synagogue, but we were obliged to leave our shoes out of the synagogue, which they keep very clean indeed, and I myself was obliged to leave my boots out of the gate of the synagogue; they showed me their Torah, and another manuscript 146 years old, written with golden letters at the beginning of every chapter, in the manner the Turks used to write thir Korans. I shall go again to the Caraites, accompanied by the Dragoman of the Consul.

Introduction to the first High-Priest of the Rabbinists.

I was then introduced to this chakam, (wise) M. who is first high-priest of all the Jews at Cairo, and who has the power over the Jews at Cairo, as the Greek patriarch has over the Greeks; he settles all worldly disputes among them. He received me with a kindness which I did not expect; he introduced me to his eldest son, who lives at Jerusalem, and is one of those numerous rabbies at Jerusalem, for Jerusalem is at present more the seat of learning, than ever it was. Chakam M. told me, that he is in correspondence with the primate J. I. at Alexandria, and with the rabbies at Aleppo and Constantinople. I made the observation that the time must be very nigh that Messiah will come.

M. Do you believe in the coming of the Messiah?

I. I should not be a true believer in

the law and the prophets, if I did not believe that he will soon come, and that the walls of Jerusalem will be built again. The Jews crowded themselves round me, and exclaimed, in Arabic, 'Tayib!' (Well)

M. Do you not believe that he was already come?

I. I should not be a true believer in the law and the prophets, if I did not believe that that very Messiah who will come again, was already arrived, and, after Daniel, was cut off, but not for himself, and after he was cut off, the Prince came and destroyed the city and the sanctuary, Jesus Christ was that Messiah who was cut off. (I began to recite Hebrew,) "He was wounded for our transgressions, and he was bruised for our iniquities," after this the Romans came and destroyed the city and the sanctuary.

M. I like to converse with you, for you are a man of talent. It is true, the time in which Messiah ought to have appeared, is elapsed; many are, therefore, of the opinion that Shabatai Zebi was Messiah Ben Joseph, and he was to be killed.

I. First, Shabatai Zebi arrived long time after the weeks fixed by Daniel. Secondly, The Messiah is described as a Just, upon whom the Spirit of the Lord was to rest, the Spirit of wisdom and understanding, &c. all this cannot be applied to Shabatai Zebi, for the whole world knows he turned Turk.

I was exceedingly touched when the first high-priest of Cairo asked me whether he might take the liberty of calling on me in the consulate. I replied, that his visit would afford me the greatest pleasure upon earth. He told me, he should be very glad if I would attend his sermon, which I did.

Mr. E. I. H. Scrivano to his highness, Messrs. M. C. and M. B. Negotiants, went then with me to Mr. S. F. a Jew, who has property to the amount of 1200,000. piastres, two wives, "ornamented (as they expressed themselves) like two princesses," and children; many Jews crowded in his house to see me, and to hear me expound the prophets from the Hebrew into Italian, and the psalters from the Arabic into Italian. Rabbi S. Wilna, a young vice-rabbi

from Jerusalem, who is also an engraver upon rings, a very amiable young gentleman, talked with me in Polish German. He was reading the Old Testament.

1. This book affords us true wisdom and consolation, if we read it with prayer and devotion, and a teachable spirit.

Rabbi S. Do you believe in this word?

I. With all my heart.

Rabbi S. I will tell you a *mashal*, (parable) Once was a great king, that king had a son, who loved him very much, and obeyed him in every thing, and presented one day, two rings to his father, with which the king was very much delighted; but that king had likewise a servant, who loved him also and made him a present of one ring; the king was pleased with the affection of his servant; but he observed, I perceive, notwithstanding all this, the difference between a servant and a son; my son presented to me two rings, my servant on the contrary, only one ring. We Jews are that son of the king; we present to Hakadosh Baruch Hu, (to the Holy One, blessed be He) two rings, i. e. our faith in the Torah, and our faith in the Talmud, but you Christians are that servant, and you present to him only the belief in the Old Testament, and reject the Talmud.

I. The Torah said to us expressly, 'Ye shall not add unto the word which I command you, neither shall ye diminish from it:' from this I conclude that we are not allowed to believe in the Talmud.

Rabbi S. I am but a poor scholar, and consequently cannot enter into disputes; but will give you (God willing) a letter of recommendation to rabbi M. W. who is one of the first learned men at Jerusalem, and who was a pupil of the late rabbi Elias W. of blessed memory. I will also give you a letter to rabbi S. who is not only a scholar, but likewise knows the *polite* world; they are both more able to dispute with you than myself, and will be ready to argue with you as long as you please.

I was very much touched by his sincerity, and began to talk about other subjects. He promised to give me a room in his house, on my arrival at Jerusalem. I presented him with a Hebrew Bible, a Hebrew New Testament,

and a Hebrew Psalter, not having the courage to ask money from Jews for the Bibles.

[Here follows a list of respectable Jews to whom he had given Old and New Testaments and tracts gratis.]

To the patriarch of the Copts, to whom I was introduced by the Dragoon of the Consul, and who received me very kindly, I gave two Arabic New Testaments, and one to his secretary. I gave two Armenian Bibles, and ten Arabic Testaments to the same man whom Mr. Jowett employed for selling the Bibles; he brought me five dollars, and eight piastres for them. Dr. H. has not yet paid his three dollars, for the Persian and Arabic New Testament.

Sept. 29, 1821. I attended the sermon of the high-priest M. Rabbi M. J. N. banker to the Pasha, S. F. and A. called the princes of the Jews at Cairo, and three rabbies from Jerusalem arose, when I entered the synagogue, and made their bow, which I returned. The rabbi M. gave me the Bible in my hand, and showed me the text from which he was to preach, it was 2 Sam. xii. 7—11. The rabbi then mounted the pulpit, and said with a loud voice, that he should speak the Arabic and Spanish very distinctly, on my account. They gave me a seat in the midst of the most learned, who interrupted the sermon of their rabbi, by repeating his words, and by exclaiming, 'Tayib! tayib!' (Well, well!) I was not able to understand much, for the Arabic and Spanish are a mixture of Hebrew, Turkish, Spanish, and Arabic. After the sermon was over, they explained to me the whole of it. Rabbi M. namely, tried to reconcile the sentence of the Talmud, that nobody should dare to say that David, had sinned with the text of the Torah, which expressly tells us, that David has sinned. It was nonsense. After the Sermon was over, Signor S. F. one of the principal Jews, invited me to dine with him; he also invited other Jews to meet me. The principal Jews who dined with us were, Mr. N. from Ancona, rabbi S. W. vice-rabbi at Jerusalem, and an engraver, Mr. F. from Livorno, who read in the Gospel the whole night, after I gave it to him; he will, therefore, travel at his own ex-

pence, go and persuade other young men to embrace Christianity, and will go to his relations in London, who are already baptized, and profess Christianity. He is a respectable Negociant, rich, of a lively temper, and speaks Italian, Spanish, and Hebrew. He has given me the names of liberally minded Jews at Leghorn. I continue to mention to you the other who dined at Mr. F.'s Mr. M. from Ragusa, and his two sons, one of them wishes to go with me to Jerusalem, Mr. P. from Ragusa, H. E. I. Scrivano to the Pacha. I introduced to them after dinner, the Dragoman of the Consul, in order that he might be present at one of our conversations. The son of rabbi M. came after the dinner was over; I proved by the prophecies that Christ was to die, and thus enter into his glory.

Sept. 30, 1821. I have distributed a great many of Mr. B.'s tracts, Tremellius's Catechism, and Italian New Testaments, among Jews. Rabbi Crispin, a gentleman seventy years of age, whom I took for my master in the Hebrew, Jewish-Spanish, and Jewish-Arabic tongues, called on me, and said, that I had been strongly recommended to him by Mr. C. from Alexandria. He examined me in Hebrew, and requested that I would sing it after the *Sarka*, which I did. It would be well if the Jews' Society would print the New Testament in the Spanish tongue, with Hebrew characters. I hope to undertake this work myself on my arrival at Jerusalem. I have sent to you, by means of Mr. Lee, a Hebrew Dictionary, explained in Jewish-Spanish, which the Society may make use of. My servant, Franz Six, saw to day, Jews standing together in the street, and reading the tracts which I had given to them. N. a Jew, seventy years of age, reads now the New Testament with great eagerness. My Arabic master, Mustaffa Effendi, a Mahomedan by persuasion, was the master of the famous traveller Burckhardt.

Osman, third Dragoman to Mr. Salt, has presented me with Arabic letters and poems, composed by Burckhardt, (Sheik Ibrahim) which I send to my dear master Lee, at Cambridge; another Arabic manuscript, given to me by Mustaffa

Effendi, is for you, and if you should not mind it, give it to the Seminary at Stansted-park. I desired Mr. E. I. H. to write a letter to you in Jewish-Hebrew characters, which he did. I send it to you, be so kind as to lend it to the Jews' Society. I have now distributed more than sixty New Testaments in Hebrew among the Jews. I am sure that the Jews' Society will not be displeased at my having given them away gratis; but I have, indeed, not the courage to ask money from the Jews. The Copt whom I employ to sell my Bibles, has yesterday sold two Hebrew Bibles to Jews for twelve piastres. I am not able to send the money in any other manner to the Bible Society, than thus, as I shall now tell you:—You will be so kind after you shall receive the bills for my salary, to give to the Bible Society so much as I shall not draw upon your account. I have now sold at Alexandria and Cairo, to the amount of sixteen dollars; from these, I may take the expence for carrying the trunks from Gibraltar to Malta, four dollars; from Malta to Alexandria, three dollars; at London, five shillings; in the custom-house at Gibraltar, I gave to David Davies, for bringing them on shore, I suppose (but am not quite certain) six shillings; Dr. Naudi paid, likewise, something, for bringing them on shore at Malta; and I gave half a dollar to Paolo, servant of the Bible Society at Malta. For bringing them upon camels, from Pulaka to Cairo, and at Alexandria, from on board to Mr. Lee, two dollars. I have, perhaps, incurred more expence till now, than I have got; but being very economical with my money, I have now in my trunk 151 dollars, (for I live always in the houses of the Consuls, where I spend but little,) all that I have to spare from my salary shall be sent back to you with the greatest pleasure, with which you may do as you please. I give to my servant six dollars a month, and board. He now writes down regularly all that I get for Bibles, so that I shall be able to give you a just account; for I have no time to do it myself. Oh, that Messrs. Fisk and Parsons, whom I expect at Cairo, may soon arrive; they know how to manage things better than I do.

The great Jew, Joseph N. has promised to give me letters of introduction for the Jew, Raphael T. once Consul-General to the emperor of Austria, at Aleppo, and now private gentleman and first Jew at Tiberias. The English Consulate is often full of Jews, who call on me. Mahomed Effendi called on me to day, and was surprized to find so many Jews assembled in my room, to talk with me about that Messiah whom he has rejected.

My servant is a Roman Catholic, but he reads the Scriptures, and I pray with him; I besought him never to talk with any Catholic monk about the object of my journey, and to be very kind towards Jews.

Captain Caviglia, from Geneva, is employed here by a Society, of which Mr. Salt is president, to search in the monuments of this country; he called on me; I was very much delighted with his visit, and we became friends in about ten minutes; he gives me some hope that he may make some discovery about the history of Moses, and I make use of all, for every thing must be made subservient to the Gospel. Mr. Salt is the only one at Cairo, among the Franks, who takes any interest in my cause; he is the reason of my being at Cairo.

Oct. 1, 1821. Rabbi S. residing at Jerusalem, but born in Wilna, called on me; a very amiable man indeed; I gave him, after the custom of the east, a cup of coffee; he drank my health, and said, 'I wish that you may live many years, and finally come back to the true faith.' My servant, present, was surprised to hear such things. I listened to him with compassion. Rabbi S. continued;—'Did you hear of rabbi Simeon Ben Jochai?' I replied, Yes; Solomon replied, 'Do like him; he did not believe; believe you likewise not.' I answered, I am ordered by God to regulate my life after his word. Rabbi S. told me the story of rabbi Haninya, by whose merits the world was maintained. I did not like to hurt his feelings by telling him, that I did not believe those fables, and so passed it over in silence.

Rabbi S. If I were to introduce to you somebody who might convince you that you are wrong, would you be honest enough to acknowledge it?

I. That what I am. I am by God's grace, but I will freely acknowledge that I am beaten by argument, if any should be able to do it; but nobody is able to root out that experience.

Rabbi S. went to fetch one who may silence me. While he was gone to fetch one, I kneeled down with my German servant, to pray for God's assistance, in the following words:—O Lord, lead me not into temptation, send down thy holy Spirit upon me, that I may be enabled to encounter the objections of that rabbi, if he should come to me.

Mustaffa Effendi, my Arabic master, called to converse with me in Arabic, but I told him that he must excuse me this evening. Other Jews called on me before rabbi S. returned, he at length came back in the company of a tall man, perhaps sixty years of age, with a long beard, his name was rabbi I. from Mohilev, residing at Zophat, near Jerusalem. He desired that the other Jews might leave the room; I told them the desire of the rabbi, and begged that they would come the next day. But I thought it advisable that my servant should remain in the room. The conversation was in German.

I began to address myself to the rabbi in the following words:—Rabbi, I am the son of a rabbi, and had received a strict Jewish education, I have studied not only the law and the prophets, but have likewise read some thing in the Talmud. I perceived, by the grace of the Lord, after many trials, that no man can be happy, except he whose heart rests in God, and in him alone. I read the law of Moses, and perceived that those Jews are wrong, who despise that word given by God upon the mount Sinai, under thunders and lightnings. I read the prophets and the psalters of David, and was persuaded that those men spake as they were moved by the Holy Spirit. After that I arrived to that persuasion, I was obliged to believe that a Messiah was promised to Israel in that book. I formerly asked my father, he told me that that Messiah is still expected. I looked again some years afterwards, in the prophets, I found that that expectation was not a vain one, and that the Messiah shall come, and that he will come, and that he shall not tarry; that

the gates of Jerusalem shall be open continually, they shall not be shut day nor night! As the bridegroom rejoiceth over the bride, so shall God over Jerusalem. Thou shalt be called Hephzibah, and thy land Beulah. But I met on the other side with prophecies, which persuaded me that he was already come, although he will come again. I met with the prophecy of Jacob, that "the sceptre shall not depart until Shiloh comes;" the sceptre is departed, and, of consequence, Shiloh must have been come. I met with the prophecy of Daniel; "After threescore and two weeks Messiah shalt be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city and the sanctuary." The city, the holy city Jerusalem is destroyed, (Solomon wept,) the sanctuary destroyed! and the threescore and two weeks past; the Messiah must, therefore, have arrived. I heard, finally, of one person, called Jesus, much hated by the Jews, who did wonders and signs, which are confessed and acknowledged by the rabbies themselves, but they say that he did it by the Shemhamphorash. I reasoned thus; How should God assist an impostor, by means of his most holy name; this is not possible. But yet I did not believe on him, for Moses, that man of God, commanded before his death, saying, "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams." I therefore examined, first, what that Jesus did speak, whether he said, "Let us go after other gods;" No, on the contrary, (I laid before me, and before rabbi I. the New Testament) I read in this New Testament the following words, "And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, "Hear, O Israel, the Lord our God is one Lord." Seeing

that the commandments of Jesus agreed with the doctrine of Moses, and after having read his whole Gospel, I soon perceived that he was that prophet whom the Lord has risen up, among our brethren, like unto Moses; that he was that Messiah who was to be cut off, but not for himself; for he was cut off out of the land of the living for our iniquities. I believed that Jesus was that very seed of the woman, who bruised the serpent's head; that he was that Son who was given unto us, whose name is, Mighty God, Everlasting Father. I believe now that he is the Son of the living God, God over all, blessed for ever. And in this faith, I find joy, peace, and rest, which I cannot describe, and I am ready to die for Jesus, my Lord, who hath redeemed me from all evil.

Rabbi I. I must say, first of all, that the edition of your Bible is not correct, (it was Simon's edition) for we do not find in our edition the expression משיח, in Dan ix. 26. I perceived soon that I had not to do with an upright man, and I had not at hand a Jewish edition of the Hebrew Bible, by which I might have convinced him in a moment in the presence of S. that he was very wrong. I was not able at that moment to say any thing more, than that I know he will find, in all the editions of the Hebrew Bible which exist, the expression משיח, but I shall buy a Jewish edition.

Rabbi I. continued then, saying, I did not like to interrupt you, for our Talmud says, that 'we ought not to fall in with the words of our neighbour,' but I will now ask you some questions, 1. Tell me the signification of the word גדלים. (Deut. xxii. 12.)

I. Fringes.

Rabbi I. Tell me the signification of טטפת. (Deut. vi. 8.)

I. Frontlets.

Rabbi I. How do you know this?

I. By Dictionaries and translations, in the same manner as we know the signification of words in other dead languages.

Rabbi I. Who tells you that this holy Scripture of Moses is the word of God?

I remembered the drift of the Roman Catholics, who say, that we need a church which may tell us, that the

Scripture is the holy Scripture. I did, therefore, answer, that the internal evidence of Scripture is so strong, that nobody needs to tell me that it is the word of God: First, It contains *prophecies* which have been *fulfilled* many centuries afterwards. Secondly, It produces *holiness of life*, which no other book is able to do.

The evening time was arrived, and rabbies I. and S. observed, that they were obliged to go to their quarter, in order that they might be able to perform *chinka* (Evening prayer); I told them that they might perform their evening prayer with all freedom in my room; they accepted the offer, and exclaimed, 'Blessed are those who dwell in thy house, they shall praise thee for ever.' They then turned their face towards Jerusalem, and performed their other prayers. After they had done, I desired to talk longer, but rabbi I. was too learned an ignorant; he came to talk about the river Sambation; after I had told him that I take only the Bible for my guide, he promised to come again the next day, but did not; the humble rabbi S. talked with more sense than that proud and false rabbi I.

Oct. 2, 1821. I went with the antiquary Signor Caviglia, from Geneva, to old Cairo and to the pyramids, and we called on a Turkish judge, who sat in the midst of his tent, judging his people. Mustaffa Effendi, a Mahomedan, who was the master of Sheik Ibrahim, (Burckhardt) and who is now my master in Arabic, asks me every time the arguments I bring forth to prove to the Jews that Jesus is the Messiah. I have, in this manner, a good opportunity of preaching the Gospel to two Mahomedans; for Osman, Dragoman of Mr. Salt, who is a renegade, is always present when I take lessons from Mustaffa Effendi.

I send to you a manuscript of the Arabian Nights, which I bought of Mustaffa Effendi. I forgot to tell you, that I called last week, on the patriarch of the Copts, with whom I talked a long time; I told him, that I travel about to preach the Gospel to the Jews, he was quite surprised, he never heard such a thing in his life.

Rabbi S. does now study the pro-

phets with all diligence. Rabbi I. did not come again. I proceed on my journey from here to Damiat and Jaffa.

I was introduced to rabbi A. from Tiberias, by J. N. rabbi A. has been at Prague; I asked him if he knew the famous rabbi Ezekiel Jamples, (the memory of the just is a blessing!) he shouted for joy, for that rabbi was his master.

Oct. 3, 1821. Rabbi S. was very zealous, indeed; he wrote in his memorandum book the chapters of all the prophecies which I maintained as speaking of Christ. He will examine the matter.

Oct. 4, 1821. Mustaffa Effendi was present when I conversed with rabbi S. That liberally minded, although zealous defender of Mahomedanism, advised me to be cautious with Jews, in order that they may not begin to persecute me. Mustaffa Effendi does now read the New Testament in Arabic, as I desired him to do, and tells me how he is pleased with the Arabic.

Oct. 5, 1821. Raphael N. fourteen years of age, son of the rich Jew, J. N. Jehuda A. fourteen years of age, son of the famous rabbi Joseph A, residing at Jerusalem, Abraham A. son of the high-priest M. seventeen years of age, called on me: they were dressed after the eastern custom; they said to me in Hebrew, (which they speak, beside Arabic, exceedingly well) We have called with the intention of hearing *words of wisdom* from you. All three sat down at my feet: I sent my servant for Mr. Santini, the chancellor of Mr. Salt, in order that he might witness such a delightful scene; he had the kindness to come. I read to them in Hebrew, the liiid of Isaiah, and the vth chapter of St. Matthew, and explained it in Arabic. I called on the Jew, H. E. I. scrivano to the Pasha, and banker, he was just reading the New Testament with the young Raphael Z: one of his clerks, and other young Jews; Raphael Z. told me, that he rejoices greatly in reading the New Testament.

I dined yesterday with Mr. Raisden, first book-keeper of Bagos, first interpreter to the Pasha. Six Armenian gentlemen dined with us, every one of them knew the object of my travelling

about. My love to John Bayford, Esq. and his family; to my dear Professor Lee, to the Rev. Mr. Saunders, and all my other friends and acquaintances in England.

I am, your's, &c.

JOS. WOLFF.*

LETTER FROM MR. M'CAUL, AT
WARSAW.

Warsaw, Jan. 9, 1821.

My dear Sir,

You must not expect that this letter will contain a continued account of such amazing numbers of Jews to visit me, as I mentioned in that of the sixth of December, even then the number had very much decreased, and according as the demand for books was satisfied, it has decreased still more. Still, however, more came to me than I could satisfactorily speak with; and our dear Becker can testify, that since he came, we have been employed from morning until night, so that, to think of improving ourselves in Hebrew, or any thing else, has, as yet, been impossible—for my own part, I feel that in looking after others, I am too apt to forget myself,—and I see by experience, how necessary are the prayers of all our Christian friends, that we may always be kept sensible of our own weakness and infirmity. I was forgetting that my intention at present is to mention some interesting circumstances that have occurred since my last.

Friday, Dec. 7, a Jew, baptized a Roman Catholic, came to visit me, and brought with him a respectable young man, who wishes also to be baptized. This latter has attended regularly since, to receive instruction, and though I have no reason to think that his heart is changed, yet his desire to hear, and his zeal to bring his acquaintances to hear also, is no small gratification.

Dec. 9, two brothers, one about nineteen, the other twenty years old, called

* We have received another Journal from Mr. Wolff, by which we learn, that he and his friends have been taken prisoners by the Arabs, but were set at liberty after a few days, by the interference of the British Consul. This will appear in our next number.

on me to say, They wished to receive instruction in the Christian religion and to be baptized. The simplicity of one of them showed that he had no sinister motive. He had induced his brother to come with him; in the course of conversation, I asked him what first led him to think of being baptized. He answered, that I had given him a Hebrew card some weeks before, and he read how Jesus was the Messiah, and how it was commanded for all to repent and be baptized in the name of the Lord Jesus, for the remission of sins. He came three or four times a week to read the New Testament with me. I have not seen him now for some days, but I hope that the impression made on him will never be permitted to wear out. About two months since, a young man named E. a teacher, came to me; he wished to read a Hebrew Testament, but he was very far from being inclined to Christianity. He would not believe any thing that his reason could not fathom; his only desire seemed to be to become a *philosopher*. I told him that when he had read the Gospel of Matthew, he should come to me again. This he accordingly did; he then acknowledged, that Jesus was a very wise man, and admired the moral of his doctrine. We had then also some conversation on the nature of sin, and the depravity of the human heart: since then he has visited me continually—every time he came, I had the satisfaction to see a change going on. The foolish conceit of a philosopher gradually vanished; he seemed more inclined to receive the meek and lowly Jesus for his master. Since, he has spoken with Becker. The change seems to have been completed, and we have both abundant reason for thankfulness and joy over his return to the true Messiah, the God of Abraham, of Isaac, and of Jacob.

With Mr. H. whom I have already mentioned, I have had many more interviews; he still continues to pray to the Lord and the God of Thomas, and, as he has told me, goes to bed many a night rejoicing in spirit, and believing in the Lord Jesus with all his heart, but commerce with *unbelieving Christians* robs him of his peace, and again fills him with doubts: one evening he

could scarcely speak to me, he was so much affected—and when we parted, he begged of me with tears, to pray for him, as he knew he should never be happy until his doubts were removed: another evening, he said to me, My greatest happiness is to speak of Jesus of Nazareth, and I am convinced, I shall never die until he has heard my prayer, and given me the knowledge of himself. Becker has spoken with him too, and was much pleased to find in him the deepest convictions of sin. M. H. has told me that *there are many instances of Jews, who when they come to die, called on the Lord Jesus.*

Saturday 29th. A young Jew, a journeyman tailor, who had received two tracts from me, came and said, that he had read them through, that he believed Jesus is the Messiah, and begged for a New Testament to read something more about him; I therefore lent him one. Shortly after he came back to tell me, that his master had taken it from him, and had beaten him for taking it. I made him sit down and read with me; while we were reading his master and two other Jews arrived. They began to abuse and to mock him; he firmly bore it, and declared before them all, he was determined to become a Christian. This was a fine opportunity to speak to them. Becker proved to them the necessity of atonement, the deity of the Messiah, &c. They listened attentively, and we were gratified last Saturday by one of them returning to ask many questions, and to hear something more. On Monday, whilst the boy was reading with us, his aunt and another Jewess, with his cousin, came, and intreated him to go away. They used all manner of arguments, promised him new clothes, money, every thing. They then began to cry, and begged of him not to bring such a disgrace upon his family; all was in vain; he remained firm; what is most extraordinary, he is very ignorant, and knows scarcely any thing about Christianity. I am happy to say, that he has found work with a Christian tailor, and the kindness of Mr. and Mrs. H. with whom we lodge, has furnished him with a lodging. This is not the first time

I have experienced the kindness of this family, and their readiness in every way to promote the cause of the Society so far as lies in their power.

I shall now mention something which may help you to form an idea of what persecution is in Poland. E. brought to us a Jew from G. who wishes to be baptized. This wish he had already expressed in his own country. At first the Jews offered him every thing they could to induce him to change his mind; when promises did not succeed, they used persecution; they accused him of robbery, had him put in prison, for eight days he was kept without food. After this he was forced into the Austrian army; he deserted and came to Warsaw. You may wonder how the Jews could do this: by means of money; and they could do, and have done nearly the same, more than once here.

Our new year began by a respectable Jew coming to us, almost as soon as it was light, to ask for books to send to his brethren. He said, the tracts were known and spoken of every where, which I have also learned from other sources. Strange Jews come continually who have seen the books brought home by others. Thursday, two Jews from L. twenty-two German miles distant, visited us. They said, they had heard of the books at home, and were desirous to have some: one was a teacher, and asked for books to read with the children. Sunday, a Cracow Jew, who some weeks ago had received two tracts from me, returned for more. He said, that the others had been read at Cracow in a company of above forty Jews. It is remarkable, that the majority of persons who come to us, when we ask them, Do they believe that Jesus is the Messiah? do not say, No, but answer us, they cannot tell until they read the books. Having tried to sell the Testaments, and not finding the experiment succeed, I was obliged to give them to those persons who seemed anxious to have them; and latterly have begun to lend them, writing down the name of the person who takes one. Altogether, there have been distributed eighty-six Hebrew Testaments, of which only eight were sold; seventy-seven Hebrew Polish, of

which eight were sold: eighteen Hebrew German, making a total of 181 Testaments. Of tracts up to this date, there have been distributed 1652. These as well as the Testaments, have gone into Russian, Prussian, and Austrian Poland. Thus, at present, we are in want of books, and the two chests from Petersburg are not yet arrived. We have sent Jacobi on a little expedition, of which we will pay the expences, to distribute books and cards.

The day before yesterday, the Jews in Warsaw received news from Littau, that a letter had been dropped by an angel, saying, that this year the Messiah will appear. Before this the general opinion was, that he would come in three years' time. The Jew, whom my Danzig letter mentions, has never been with me since; I have no doubt that he was forbid to tell me any more.

I am, your's, &c.

A. M'CAUL.

To Rev. C. S. Hawtrej.

EXTRACT OF A PRIVATE LETTER

From Mr. Gericke, Scotch Missionary among the Jews, now in Berlin.

Berlin, Dec. 30, 1821.

Dear Father in Jesus Christ,

I do not know whether you have heard of my first attempt among the Jews in Mecklenburg, to carry to them the glad tidings of Jesus the crucified. Though my strength is very weak to fulfil the duties of a faithful labourer in the vineyard of the Lord, yet our merciful Lord and master has made use even of my weakness, to direct the views both of Jews and Christians, to the one thing needful, the salvation of the soul. The greatest ignorance is prevailing both among Christians and Jews, especially among the latter. They are so deeply involved in carnality, that the care for their immortal souls, is to them a strange idea, and no doubt, would continue to be so, if the Lord himself in some wonderful way, should not change their heart; and he will do it, and that speedily. He has already risen to redeem them, and will to

that effect, bless the institutions in England, and also those which, of late, have been founded in Germany.

When I for some time resided at Schwerin, a young, learned, and respectable Jew paid me a visit, and told me, that from his ninth year he had attended Christian schools; and though his parents had prohibited him sharing in the Christian instruction, he yet had done it, and already as a boy had read the Greek New Testament, whereby he had come to the truth, that Jesus of Nazareth is the Messiah, promised to the fathers. From that time he almost daily had held conversations with the Jews, to communicate to them the same conviction he had derived from the New Testament. But he had been obliged to give up these conversations, because the Jews not only opposed him, but began to persecute him as an heretic. But though already as a boy he had arrived to a general conviction, yet it was not strong enough to secure him against the doubts of unbelief. But here, he added, the Lord had, in a peculiar manner, interposed in his behalf, by providentially disposing his patron to make a journey to Leipzig, from whence he had brought some small publications, some Jewish tracts, published by your Society, and through them he had been fully confirmed in his conviction of the Messiahship of Jesus. By attentively reading them, and referring all that is there said of the Messiah to the prophecies of the Old Testament; he had, by that means, been brought to unshaken certainty. Besides this young man, I on my journey have met with some other Jews, who had not, indeed, attained to the same degree of conviction, but yet did not obstinately oppose the word I spoke to them, nor refused the offer of tracts. I deem it above all essential, to convince the Jews by word and Scripture, of their need of such a Messiah as is given to them in Jesus; that is to say, that we earnestly and continually preach to them repentance. If they first have been led to feel the load of their sins, they will gladly receive the Gospel of a Redeemer from sin. Much is required of a Missionary among the Jews, as besides a truly believing

heart, he ought to be well skilled in several branches of literature. I therefore should be very thankful to God, if he would place me in a situation to apply myself, in a regular manner, to the sciences.

LETTER FROM MR. MARC, AT FRANKFORT.

Frankfort, Feb. 2, 1822.

Reverend Sir,

I do not wait for an answer to my last letter, to communicate to you the farther proceedings of the work of the Lord among the Jews in this place. Mr. W. has been baptized by the Rev. Mr. Passavant, in the Calvinist church, and is upon probation employed by our Society among the Jews in the vicinity. He has already been at Hanau, and some miles beyond that town, but was prevented from proceeding by the badness of the road. He could, upon the whole, do very little, not only on account of the season, but also of the opposition and the scandalous behaviour of nominal Christians. Yet he did what he could. He afterwards visited in some villages here about, where he had better success. To-morrow he will proceed to Darmstadt, and thence to Odenwald. You shall, some time hence, receive a more explicit report of his labours. I am now endeavouring to diffuse the rabbinical passages among such Christians as still entertain some interest in their own religion, in order to communicate them occasionally to the Jews. I have transmitted 1500 copies to Leipzig, 1500 to Berlin, 500 to Mr. Wichers, at Altona, 500 or 1000 to Detmold, 1000 to Basel, 1000 to Stuttgart, and 1000 to Nurnberg, and intend also to forward some hundred copies to Mr. Thelwall at Amsterdam. Dr. R. who has been baptized here, and taken his degree at the university in Marburg, is now endeavouring to find a situation as a physician in Hessa. The rich merchant, J. H. from the grand duchy of Baden, of whom I made mention last summer, has carried his good resolution into effect. As he is a truly converted character, and has employed his time in reading attentively the holy Scriptures, the Rev.

Mr. Stein has not thought it necessary to give him a long and regular instruction; but after having had several free conversations with him, he admitted him by baptism into the Christian church. He is an amiable young man, who, with his whole heart and soul is devoted to Jesus. Now we have under instruction Mr. B. a young man, who has been brought up for the sciences, and strongly recommended to us from Berlin. His desire is to devote himself to the Missionary work among the Jews, especially in his native country, Poland; where he might be very useful, as he understands Hebrew, has studied the Talmud, and consequently, can meet the Jews in Poland on their own ground. Besides him, another Jew, a journeyman joiner, is desirous to become a Christian. As he is perfectly ignorant in the Jewish as well as in the Christian religion, and in the day time is employed in his work, I instruct him in the evening. He has told me, that Jews in Berlin had committed him for education to a Christian woman, and that for instruction he frequented a Jewish free-school, where *no religion at all* was taught.

From Krentznach, I have received the interesting report, that a Jewish family, consisting of ten members, living in a large farm, and known and respected in the whole neighbourhood for their hospitable and honest conduct, have, on the 23d of December, made their Christian profession, and on Christmas day united with the Lutheran congregation at Weilersbach, at the Lord's table. This family is engaged in the farming business, and very opulent, employing every day between twenty and thirty persons in their service. Last summer I had given to a Christian friend in that neighbourhood a parcel of tracts, perhaps one of them may have found its way into that family, and occasioned their conversion. But may that be as it will, the Lord be praised for this work of grace. Our annual report is every where read with great interest. Our friends in Berlin and Leipzig appear to be influenced by a spirit of emulation, and willing also to institute Societies. Applications from Jewish teachers in private families and in schools, are con-

tinuing; but until our funds are in a better state, we cannot receive any of them on the former terms.

I am, your's, &c.

J. D. MARC.

FORMATION

OF A

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS IN BERLIN.

[We have much satisfaction in announcing that a Society for promoting Christianity amongst the Jews, has been established at Berlin, under the sanction of his PRUSSIAN MAJESTY. The intelligence has been communicated in a letter from Major General Witzleben, President of the New Society, to Sir Thomas Baring, Bart. M. P. President of the London Society, enclosing also a copy of their rules, of which the following is a translation.]

UNDER this title a society has been formed in this city, which has for its object to disseminate, in conjunction with the Societies for the same purpose, in London and in Frankfort on the Main, Christian knowledge among the Jews. The following documents will give information of the institution of the Association, and of the principles which will direct them in the prosecution of this sacred object.

ADDRESS.

The Society, which is formed in Berlin for promoting Christianity among the Jews, unites for an object, which is too evidently in accordance with the dictates of the gospel, to require an apology with regard to their motives—Jesus Christ, the Redeemer, commanded his disciples, in his last conversation with them before his ascension into heaven, to preach the gospel to all nations, but—to *begin at Jerusalem*.

This Society follows, indeed, the steps of the Bible Society, being desirous, in some measure, to extend the sphere of activity of that excellent institution; yet it is a special Association, resting on its own ground, which, in the first place, will have to direct its exertions towards extirpating those prejudices and misconceptions, and to rectify such erroneous

interpretations of the Old Testament, as hitherto have prevented the large body of the Jewish people from accepting Jesus Christ as their Messiah, the Son of God, and the founder of their future glory and salvation.

We devote ourselves to this object with the more zeal, because its success will be attended with the downfall of that wall of partition, which hitherto separates the interests, the propensities and sentiments of our Jewish brethren from our own.

A great number of pious persons, especially among the clerical order,—be it said much to their credit—have already with a decided zeal, devoted themselves to the work of converting the Jews. Let them here, among the first, read the assurance of our regard and gratitude; far from laying any hindrance in their way, we desire, on the contrary, to follow their example, and we request their assistance, their advice, and their permission to unite in their excellent work.

We have conceived that a union is attended with advantages, which cannot be expected from the exertions of individuals; yet we always shall be happy, if we succeed in enlarging and improving that edifice, of which they have laid the foundation.

We do not pretend to have discovered either any new truth or any new duty! The true Christian religion has always been the same, and will remain the same. But we deem the present moment peculiarly fit for the universal proclamation of its eternal truths among the descendants of Abraham, who still are wandering in the desert, and deluded by various infatuations, walk with their eyes shut in the midst of lights.

Our intolerance and our persecuting spirit have for centuries repelled from the way of salvation, the brethren of Jesus Christ, according to the flesh, and of his apostles, that chosen people of God, to whom belong the law and the prophets, to whom the promises were given, and who were the guardians of the old revelations. How could we hope that the Jews, while such a spirit quenched all Christian charity to them, should look upon us as the real possessors of the only true religion, that they

should believe the Son of God to have recommended to us an universal and disinterested charity, when, instead of it, they only perceived hostility and persecution!

Through the grace of God this spirit has now given way to feelings, which, in every respect, are favourable to a work, which our fathers could not have undertaken with any prospect of success. But we may hope that the time has arrived, when we can pay off to the Israelites our old debt of gratitude. Let us then meet them with open arms, and while in the first place we ask their pardon for the cruel intolerance we have exercised toward them, we may also move them, on their knees and with penitent grief to seek pardon of him, whom the heathen warrior declared to be the Son of God, but whom their fathers nailed to an ignominious cross.

The divine oracle informs us, that a time is to come, when the whole earth will recognize the dominion of Jesus Christ, and that, above all, the children of Israel will turn to him with genuine and mournful repentance; that the conversion of all the other nations will only be completed after their conversion, nay, that the Israelite Christians will be the principal instruments in the universal conversion. What more urgent and sacred duty can we then have to discharge, than to put the gospel into their hands? For they shall receive it from *our hands, from the hands of the descendants of converted Gentiles*; (Isaiah lxi. 5. Rom. xi. 30, 31.) How could we withdraw ourselves from a duty which has been so distinctly enjoined, which is so important and sacred? and a duty, which, if it is performed, will be crowned by God with a peculiar blessing! he announces the most terrible vengeance on those, who at any time should act as Israel's enemies, even when his own vengeance should lay heavy on the descendants of Jacob. Speaking of his ancient people he said, "that he will curse such as curse them;" but he adds, "that he also would bless such, as bless them;" if we Christians have made advances toward the Jews, they also have made steps to meet us. A spirit of examination, and a state of civilization, by which

a large number of Israelites in Germany is distinguished, make them more fit than they were formerly, to attend to the language of truth, and more inclined to listen to it, even when delivered by our organ.

Pious Christians in Germany have, to their grief, seen themselves almost excluded from the work of converting the heathen, to whom seafaring nations only have an immediate access. May they be of good cheer, in turning their eyes to the millions of the ancient people of God, who live among them or in their immediate vicinity. There is no nation, provided with so effective means, now to begin the work of conversion, as Protestant Germany. To this country the most glorious and sacred harvest appears to be reserved, which ever has offered itself to pious activity. Let us then clear ourselves from the blame, nay from the crime, of having these millions living among us, or near our gates, without having ever made any well regulated attempt, to lead them to that cross, upon which their fathers sacrificed the Messiah. This field is our own; it only requires labourers. According to our best information of its state, we have no doubt but the soil will readily receive the seed of the divine word. The news we receive from Poland, is quite decisive in that respect, the Jews there seem to be convinced, that some important change in their condition is preparing, and to be ready to offer their hands for co-operation.

Besides the more early Callenberg Institution in Halle, another Society, some years since established in London for the same purpose, sets us an example for imitation. Estimable by the number and the character of its members, and supported by considerable contributions, it encourages us to brotherly and Christian emulation. Numerous Societies of a similar kind have been formed throughout Great Britain, and in the United States of North America, in the kingdom of the Netherlands, and even in Calcutta their example has been followed, and it is with peculiar pleasure we have been informed, that in Frankfort on the Main, an Association has united together for the same object. May this pleasure

not be void of good effects upon ourselves, and to the glory of the Lord. The voice of men calls us to this work, and the voice is powerful; for in this instance it re-echoes the voice of God.

The blindness with which Israel has been struck, continues still indeed, that the prophecy of God may be fulfilled; but by his infinite mercy we in some measure may become the instruments to rescue them from their lamentable and distressing state, that they may be reconciled to their Creator, and made partakers of the redemption by the blood of Jesus Christ.

Instead of a religion, which in its present form cannot lead either to true love of God or to genuine virtue, let us hasten to proclaim to them that religion which alone can open the gate of the heavenly kingdom to fallen man, unable in his own strength to restore himself to a state of salvation,—a religion which, while it gives us a sense of the deep depravity of our nature, also leads us to feel and to conceive the necessity of a Redeemer, which guides us in happiness, supports and comforts us in adversity, directs us to love our Maker and our fellow-creatures, and finally, imparts to the humble Christian the certainty of a heavenly and everlasting felicity, because by the triumph of Jesus Christ, the power of death has been destroyed, and life and immortality brought to light. Lastly, it is our decided and firm intention, with regard to our Institution, never and in no case to make use of other than spiritual means in order to promote the cause, to which we have devoted our service. We shall not indeed lay any hindrance in the way of the benevolence of individuals; but we are thoroughly convinced, that a Society like ours, cannot make pecuniary grants to individuals, without acting in direct opposition to the object of its Institution.

We close this exposition of our views and sentiments, by humble prayers to God, that he in mercy will pardon our neglect of his work, and now cause it to succeed in our weak hands, to the glory of his only begotten Son Jesus Christ.

CONSTITUTION OF THE SOCIETY.

1. Under the name of Society for promoting Christianity among the Jews, an

Association has been formed in Berlin, for the object expressed by the name itself.

2. As this Society has a merely Christian object, without any temporal ends, it will also confine itself to the use of such means, as are in accordance with this object, and with the truth, which is to be published. The Society will never entice proselytes, by holding out to the Jews temporal profits, which would result from their transition to Christianity; but, following the Lord and his Apostles, they will endeavour to bring them to the knowledge of truth by instruction.

3. To that effect they will make use of all such means, as have proved by experience to be efficient, or as in a subsequent time will come to their knowledge. They will above all make it their work, to disseminate among the Jews the Holy Scriptures, particularly the New Testament, and also such religious publications as are well calculated to bring them to a conviction that Jesus is the Messiah, to whom the promises and prophecies of the Old Testament refer, and in whom they have been fulfilled; and moreover every where, and whenever it will be found necessary or advisable, to employ Missionaries and Agents to that effect, that this conviction in the mind of awakened Jews may be established and confirmed on scriptural principles, and they thereby be brought to a living faith in Christ, the only begotten Son of God, according to the form in which this faith is exhibited in the Apostolical Symbol, is taught in the Protestant Christian Church, and at all times has been taught in the true Christian Church.

4. Members of the Society are all such persons as support it by a regular annual contribution of one dollar at least. He who subscribes for a smaller sum, or without pledging himself to a regular contribution, pays a sum once for all, will be thankfully considered and named as a benefactor.

5. The concerns of the Society shall be managed by a Committee, composed at present by the members, who first united together, and whose names will be found here subscribed.

6. The Committee will have a President, one or more Vice-Presidents, a certain number of Directors, as circum-

stances will require, moreover a Treasurer and a Vice-Treasurer, three or more Secretaries; and these Officers will compose the body of the Committee.

7. The Committee, if they think it expedient, will elect and receive honorary Members, who shall have a right to attend their deliberations, and to vote as well as the Directors.

8. The Society will endeavour to institute, in other places, branch Societies, and to enter into correspondence with similar Societies for the same object, already in existence, or to be formed hereafter.

9. The Committee will regularly be summoned once every month by the President, or in his absence, by the eldest Vice-President, then present. But as the President has the right to postpone the meeting, he may also, if it is required, or if one of the Directors has to make a proposal, which does not suffer delay, summon the Committee to an extra meeting.

10. The Treasurer has under his care, the receipts and expenses of the Society, which, when regularly made up, by a resolution of the Committee, and under the direction of the President, are signed by one of the Secretaries.

11. The Secretaries shall take the minutes of the transactions of all the regular or extra meetings of the Committee or of the whole Society.

12. When a place in the Committee has become vacant, the Committee has to elect a successor; of a Director, a Treasurer and a Secretary, from among the members of the Society; of the President or a Vice-President from among the members of the Committee. The election is made by majority of votes, and if they are equal, the President has a casting vote.

13. It is understood that all the members of the Committee perform their office gratuitously, and according to allotment, made by the Committee, with a proper regard to the circumstances of every member.

14. Every year a general meeting of this Society will regularly take place, when a Report will be laid before it, of the transactions and progress during the past year, which Report, with an account of the receipts and expenditures after-

wards will be printed, and transmitted to the members and benefactors.

15. Every member has a right to make proposals or communications to the Committee, which will take them under consideration and give a resolution to the member who addressed them.

Berlin, Feb. 1st, 1822.

Von Witzleben, Theremin, Nicolovius, Rose, Von Meyern, Anton. Count Stolberg Wernigerode, Ancillon, Beckendorf, Bormann, Brenneemann, Couard, Marheinicke, Nicolai, Ritschl, Rosenstiel, Schmalz, Schulze, Ziche, Dietrich, Focke, Tholuck, Haak, Brose, Elsner.

Royal Confirmation.

The Constitution of the Society for promoting Christianity among the Jews, presented to me along with a Memoir of the first of February, comprehends only such measures, as are in accordance with its laudable object. I therefore sanction them, as well as the Association, and grant to them hereby my Royal Confirmation.

Berlin, Feb. 9th, 1822.

FREDERICK WILHELM.

COMMITTEE OF THE SOCIETY.

President.

Mr. Von Witzleben, Major General and Adjutant General

Vice-Presidents.

Mr. Nicolovius, Privy Counsellor of Government.

Mr. Theremin, Chaplain of the King.

Honorary Members here present.

Mr. Von Meyern, Charge d'Affaires of the Grand Duke of Baden

Sir George Rose, Ambassador of Great Britain

Count Anton. Stollberg Wernigerode

Directors.

Mr. Ancillon, Privy Counsellor of Legacy
Mr. Beckendorf, Privy Counsellor of Government

Mr. Bormann, Lieutenant

Mr. Brunneemann, Clergyman

Mr. Couard, Clergyman

Mr. Marheinicke, Doctor and Professor

Mr. Nicolai, Counsellor in the Consistory

Mr. Ritschl, Counsellor in the Consistory

Mr. Rosenstiel, Privy Counsellor of Finances

Mr. Schmalz, Privy Counsellor of Justice

Mr. Schulz, Clergyman

Mr. Ziche, Chaplain of the Garrison Secretaries.

Mr. Dietrich, Magistrate of the City

Mr. Focke, Counsellor of Justice

Mr. Tholack, Professor Librarian.

Mr. Haak, Merchant Treasurer.

Mr. Brose, Banker

Vice Treasurer.

Mr. Elsner, Merchant.

All the members of the Committee here mentioned, and especially the Treasurer, receive contributions for the furtherance of the object of the Society.

AFFECTING NARRATIVE.

The following affecting narrative is said to have been delivered at a public meeting in America. As no name either of place or person is given, we cannot pledge ourselves for its authenticity. If any friend of the cause should be able to confirm its truth, we should greatly rejoice in receiving a communication from them to that effect.

TRAVELLING lately through the western part of Virginia, I was much interested in hearing an aged and highly respectable clergyman give the following short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having in every respect the appearance of a Jew. He was well dressed, and his appearance was noble, and from his expression it seemed that his heart had lately been the habitation of deep sorrow. He took his seat, and was absorbed in attention, while tears often unconsciously stole down his cheek. After the service the clergyman was too much interested to refrain from speaking to him: 'Sir, am I not correct in supposing that I am addressing one of the children of Abraham?' 'You are.' 'But how is it that I meet a Jew in a Christian assembly?'

The substance of his narrative was as follows:—He was a very respectable

man, of a superior education, who had lately come from London; and with his books, his riches, and an only child, a daughter in her seventeenth year, had found a beautiful retreat on the fertile banks of the Ohio. He had buried his wife before he left Europe, and he now knew no pleasure except in the society of his beloved child. She was, indeed, worthy of a parent's love; she was extremely beautiful in her person, but possessed the superior charms of a cultivated mind, and an amiable disposition. No pains had been spared on her education: she could read, and speak with fluency several different languages, and her manners captivated all who beheld her. No wonder, then, that a father, far advanced in age, should place his whole affections on this only child of his love; especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought that he had presented it with an ornament.

It was not long ago that his daughter was taken ill. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it soon became apparent that her disease was insurmountable and fatal. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke except by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could avert the arrow of death. The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by his dying daughter; with a heavy heart he entered the door of the chamber, soon, he feared, to be the chamber of death. He was now to take a last farewell of his child, and his religious views gave him but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent, and addressed him with all the energy which her expiring strength permitted, 'My father, do you love me?' 'My child, you know I love you—that you are more dear to me than the whole world beside!' 'But, father, do you love me?' 'Why, my child, will you give me pain so exquisite? have I then never given you any proofs of my love?' 'But,

my dearest father, do you love me?' The father could not answer; the child added, 'I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you;—will you grant me one request—O, my father, it is the *dying* request of your daughter—will you grant it?' 'My dearest child, ask what you will, though it take every shilling of my property, whatever it may be, it shall be granted; I will grant it.' 'My dear father, *I beg you never again to speak against Jesus of Nazareth!*' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul; I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me; I beg that you will *never again speak against this Jesus of Nazareth!* I entreat you to obtain a Testament which tells of him; and I pray that you may know him; and when I am no more, you may bestow on him the love that was formerly mine.'

The exertion here overcame the weakness of her feeble body. She stopped: and her father's heart was too full even for tears. He left the room with great horror of mind, and before he could recover himself, the spirit of his idolized daughter had taken its flight, we may trust, to that Saviour whom she scarcely knew, but yet loved and honoured. The first thing the parent did after committing to the dust his last earthly joy, was to procure a New Testament; this he read, and taught by the Spirit from above, is now numbered among the meek and humble followers of his once despised Saviour.

LETTER FROM MR. BECKER.

Messrs. McCaul and Becker have left Warsaw for the present, and have arrived at Posen. The following Letter gives an account of their reception in that place.

Posen, March 2, 1822.

Rev. and very Dear Sir,

IN continuing our report we would now give you some further account of our leaving Warsaw, and arriving at this place. But before entering upon this, we feel quite constrained to mention to the Society the exceeding kindness of Mr. Hall's family, and of Mr. Loudon. The former had furnished us with all the necessary viatica; and Mr. Loudon, truly, to the last moment, rendered us every possible assistance. We must confess that this great kindness of theirs affected us very much, and filled our hearts with joy, and gratitude to the Lord. After offering up a prayer, a parting took place, where no dry eye was to be seen, as if we had been children and they our parents, and brothers and sisters.

Feb. 18, We set out for Posen;—to several Jews meeting us on the road, after we had left. We gave tracts and cards out of the carriage. In the inn where the horses were fed, belonging to a Jew, we found a Jew, a fine looking old man, from Thoren, to whom we gave a tract and a card,—he was very attentive to what we said, and well inclined for instruction, and so was also the Jewish landlord and his wife; we continued distributing tracts till Sochazew, where we stopped again, on account of the horses; in a moment the inn, where we stopped, was filled with Jews, who came to hear what we had to say; when again in the carriage the Jews still demanded tracts; but so many having come to this place, both left by Becker, and sent there from Warsaw, we did not satisfy the desire of all, but left only a few more. Where we stopped at night, being a colony of emigrated Germans, we found an old schoolmaster who is, as it were, their minister, reading them a sermon or two on the Lord's day, and well versed in the Scriptures, and in the writings of some eminent German divines, who had written on the millennium and the second coming of our Lord. Having received a sermon of Mr. Wilson's, by a person to whom we had given some at Warsaw, for Germans on those colonies, of which there are many in Poland, he had read it to the people a fortnight before. Some more Germans being together, after supper, when some hymns were

sung, one hymn was explained to them, treating on the sufferings of our Saviour; this was also done where we lodged the second night, the inn-keeper being a German too, and several Germans being with him. Having given them some German tracts, and not knowing what recompence they should make, they offered to join together for a bottle of wine, which, of course, being refused, one of them, an old man, went home and brought us nearly a dozen of eggs: some Catholic Polish people being present, and though they understood no more but what was interpreted to them, were exceedingly glad and thankful. Of three Jews who also stopped at the house where we stopped the first night, when we began to sing, one soon began to sleep, but the rest were very attentive, and one especially, pleased us much, and thankfully received tracts. The third day too, we had conversation with Jews, and in the night we lodged at Jacobi's mother's, who keeps a Wirthshaus; here, indeed, we spent a happy night too, from the sight of so many happy people around us; his poor mother, who, when he was arrested, slept two nights on the straw with him, his step-father, brother, sister and neighbours, were all very glad. In the evening some of the people in the place where he had been arrested, knowing that we stopped at his mother's, came about four English miles to see him, they were Protestants, descendants of Germans, and among them was also the schoolmaster. We sung again, a hymn of the sufferings of our Saviour; Becker spoke to them on John iii. 14—18. Though there are about fifty German families in the place, they have not yet been able to get a Church, and therefore have the word of God preached to them only four times a year. At Slupa, where Becker on his journey to Warsaw, had left two Testaments and several tracts, he found, alas! two of them, to whom he had given them, playing cards, the books they had read, they said, and given them to friends of theirs. With the Jew where we stopped dinner that day, we had some interesting conversations, leaving him a Testament and a tract; he is a learned man, and his children, though very young, read and translated, very fluently, the paraphrase

of Onkelos. In a place, five miles from here, some poor Jews came to our carriage, one of them a blind man, when stopping, and asking the other whether he could read, a Jew, at some distance, hearing it, and thinking we could not read some paper, hastily came up, asking whether we had written down the road? Yes, we replied, the road to Gan Eiden, (as they pronounce it) to Paradise;—the blind man, who knew more about the Messiah than the rest, likewise received a tract to have it read by some person else. In the public house where we stopped dinner, we found a Jewish family who surprized us with the cleanliness about them; they kept a tutor for their children, and not only the boys but also a nice little girl could read and translate the Hebrew; we left a Testament for them, which they promised to read against our return. Friday evening 22d, we arrived in Posen, safe and well, through the mercy of God! Saturday—waited early on Mr. A——, Treasurer to the Bible Society, who received us most kindly, and promised every assistance; from him we went to Consistorial R—— B——, who was also friendly; being directed by him we went to the ober-president, to inform him of the object of our visit to Posen, and to obtain the sanction of the Government. He was extremely polite, and even friendly, and told us that he had seen Mr. Way at the Princess's; He wished for a paper from us to present to the Government, which we accordingly furnished, giving an account of the Society to which we belong, of our success at Warsaw, &c. When we returned, we found, wonderful to say, a crowd of Jews waiting for us, but we declined speaking with them, until we have authority. Sunday, attended public worship, in the Bethsaal of Mr. B——, with whom we afterwards dined. Monday, called on Mr. A——, from whom we received a number of pamphlets, containing the joyful news of the formation of a Jews' Society, in Berlin, with the full approbation of his Prussian Majesty; we immediately sent one to the ober-president. A gentleman called on us, who had received a copy of the German translation, of Mr. Simeon's sermons, which he said had greatly delighted him. He has, for many years,

taken a great interest in the state of the Jews, and offered to us his assistance. After him, came an eighty-year-old Kreigsrath, attended by a Prussian officer; he had been in England fifty-six years ago, he is an amiable, venerable old gentleman, and such attentions, in a strange country, are most acceptable. Tuesday: A Jewish teacher called to buy a New Testament; in the afternoon the Kreigsrath brought the garrison clergyman to see us; the conversation, of course, turned on the Jews; the old gentleman at once declared his opinion of their restoration and conversion, and referred to Dan. vii. 27; the clergyman seemed delighted to hear of the stir among them, and told us that in his journeys to visit the Brigade, he always made it his business to converse with all the Jews whom he met, upon the subject of the Messiah, and offered to instruct any, here, whom we might find willing to be baptized. We spoke to him of a prayer-meeting on Friday evening; he said he should be most happy to take a part in it—thus the Lord is fulfilling his promise to be with us. Friday, 1st March, we were gratified by a visit from a Roman Catholic Priest,—he evidently took great interest in every thing concerning the extension of the kingdom of Christ, especially in the accounts which we were able to give him of the desires of the Jews to possess Testaments,—in return, he communicated to us the pleasing intelligence that he superintends three Schools where 400 children attend, *many of whom are the children of Jews*. He himself instructs them in religion, and the Bible, the Old and New Testaments, without note or comment, is his text-book. We presented him with a copy of Mr. Simeon's sermons, and a Report of the Frankfort Society, which he promised to circulate amongst his friends. In the evening thirteen Christians came to us, at six o'clock, to offer up with us our united prayers to the God of Abraham, Isaac, and Jacob, to remove the veil from the eyes of his ancient people—one Jew also was present. Two Jews who had some intimation of our meeting, had previously come and requested permission to attend, this we thought more prudent to refuse.—Our Christian friends were chiefly members

of the Committee of the Bible Society. The garrison clergyman also attended. Becker opened with prayer—the 80th Psalm was then read by the clergyman of the garrison. Becker, after making a few introductory remarks, read the 62d chapter of Isaiah, and explained the command to, and therefore the duty of, Christians to say unto the Daughter of Zion, 'Thy salvation cometh,'—the Lord, we doubt not, carried it into the hearts of, at least some, of the hearers, as when he ceased to speak, the garrison clergyman stood up, and spoke out of the overflowing of his heart; he described, in the most pathetic language, the unchristian manner in which Christians had treated their Jewish brethren—Irrational animals, said he, love those of their own species, and shall we who boast of our reason, and the light of revelation, shall we suffer ourselves to be surpassed by brutes? He then exhorted those who were present to atone for their past negligence, by now, at least, exerting all their endeavours to bring back the wandering Jew: he concluded by prayer. It is impossible to describe the joy which we felt to hear this servant of Christ pleading the cause of the Jews, with a fervour that would have done honour to its oldest advocates. Our friends departed, requesting to attend again next Friday evening, and to bring others with them. Would to God, said the old Kreigsrath, that all Posen had been here. Saturday—An old Jew, who has a great character for learning, sent another Jew, begging that we should call on him to speak with him—as we did not think it prudent both to go, Becker went. A long conversation ensued,—his chief objection was, that as sin was still in the world, that all people hated each other, that war, &c. still raged—that therefore no true redemption had been wrought out. He said, that the world, both Jews and Christians, was so wicked, that the day of judgment could not be far off, and that God himself must come to save,—on which occasion he was referred to the passages of the Divinity of our Lord, in the Old Testament. The Jew whom he had sent confessed to Becker, that his mind was already filled with doubts, and he was by no means satisfied with the interpretation of

his old friend. During the conversation, he was not permitted to say one word.—Received the official communication of the permission of the Government, of which the following is a translation :

To the Missionaries of the London Society for promoting Christianity among the Jews, Messrs. A. M'Caul, and W. F. Becker.

We have not the least objection to your intention, made known to us in the paper of the 23d, to your spreading abroad the Christian faith, and New Testaments amongst the Jews, resident here, *nay, we wish good success to your undertaking.*

Royal Prussian Government, I.

Posen, 27th Feb. 1822.

After dinner we were visited by a Count W——, who lives near Dresden. He was returning home, and wished to take some books with him, as it was the duty, he said, of all Christians to do something for the Jews. We gave him two Testaments and some tracts, for which he gave us two dollars; he also gave us his address, and requested us to call on him, if we should happen to be in that part of the country. Having now the proper authority from government, we began to distribute books openly. We gave tracts to some Jews, who were passing by—they began to read them before the window; this attracted other Jews, who came in to request some for themselves—in a few minutes there were about thirty Jews satisfied—now the news spread amongst them like fire—in less than ten minutes after we began, our room was completely filled, or rather crammed—the hall the same—and a great crowd before the house, clamorously asking for tracts—we gave away about one hundred: the crowd then became so great that, in self defence, we were obliged to stop; many kissed our hands and arms to induce us to give them some. After we ceased, the crowd waited at least an hour before the house, ere it dispersed; we thought it, however, more prudent to let them go home unsatisfied, than to countenance the manner in which they assembled. An old Jew

came to us, to day, and bought a German Testament. After the crowd dispersed, we were visited by three Jews with whom we had conversation; one of them confessed he had now the New Testament, and that his old belief was much shaken. May the Lord continue his mercy to us.

We are, your's, &c.

W. FORD BECKER.

ALEXANDER M'CAUL.

Since receiving the above, his Excellency, Sir George Rose, has forwarded to us a letter which he had received from Mr. Becker of a later date, of which we subjoin an extract:—

Sir George himself says, 'I send you a copy of a letter, from Mr. Becker, whose account of what passes at Posen, would, a very few years past, have been incredible. Strange Christian Missionaries go into a place full of Jews, to whom they are unknown, but they proclaim the gospel, and are shortly, in consequence, obliged to obtain military aid of the civil power, for their protection; every one will suppose, to save them from the fury of the enraged and bigotted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac, and Jacob, rushing on them for the tidings of salvation, through that Messiah whom their fathers rejected. This joyful intelligence must afford to our Society, large recompence for its exertions, in this peculiarly hallowed cause, which, however, was but little felt and understood.

EXTRACT OF A LETTER FROM MESSRS.
M'CAUL AND BECKER, TO SIR
GEORGE ROSE.

Feb. 18th, we arrived here, and since the 3d of this month our lodging has been almost besieged by the Jews, especially on Saturday and Monday. Having received the proper authority, we began to distribute books openly—we gave tracts to some Jews who were passing by—they began to read them before the window, this attracted other Jews, who came in to request some for themselves; in a few minutes, there were about thirty Jews satisfied. Now the news spread amongst them like fire—in less than ten minutes after we began,

our room was completely filled, or rather crammed, the hall the same, and a great crowd before the house, clamorously asking for tracts—we gave away about a hundred. The crowd then became so great, that, in self-defence, we were obliged to stop. On Monday it would have been the same, had not the Government kindly sent us a Gendarme, through whose aid, we were enabled to keep up order, letting come a few only in our room at once. This lasted from half-past eight in the morning till twelve. Tuesday, the concourse of Jews was nearly as great as the day before, and of Christians, still greater. About three hundred tracts, at least, and upwards of thirty Testaments, have been distributed to Jews, and nearly two hundred sermons on the conversion of the Jews to Christians—most of the respectable people in Posen sending for copies, amongst them, also, the Archbishop. As our stock of sermons, therefore, is quite exhausted, we would beg your Excellency to send us a fresh supply, as soon as possible, both of Mr. Simeon's, and of Mr. Wilson's. Amongst the sermons distributed, were nearly a hundred copies of one preached by Mr. Cunningham,

which we got from Mr. Ahlgreen, the Treasurer of the Bible Society here. Besides we would ask your Excellency to forward to us, whatever Testaments and tracts happen to be in Berlin.

We are, your's, &c.

ALEX. M'CAUL.

W. FORD BECKER.

Hotel de Berlin, Posen.

NOTICE RESPECTING THE SALE OF LADIES' WORK.

WE have thankfully to acknowledge the receipt of several articles of Ladies' Work, for our intended repository, and earnestly hope that a sufficient quantity will be sent in by the end of April, to enable us to hold the sale soon after the Anniversary meeting.

LITERARY NOTICE.

Just Published,

AN Easy Method of acquiring the Reading of Hebrew with the Vowel-Points, according to the ancient practice, by an Experienced Teacher. Ogle and Co. Price 1s. 6d. on a Sheet of Drawing Paper, Hotpressed.

POETRY.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following simple effusion has no claim to poetical merit, but if it tend to awaken the compassion of Christians for the neglected daughters of Israel, it will be a cause of thankfulness to the heart of

DEBORAH.

THE HEBREW GIRL'S LAMENTATION.

OH, who will listen to my tale of woe,
Where can I look for pity and relief;
To whom for help and comfort can I go?
A little Hebrew girl—a child of grief.

Kind Christian lady, would you condescend,
My sorrowful complaint to hear me plead;
Oh, if you would a Jewish girl befriend,
'Twould be an act of charity indeed.

Sometimes we do our mournful state compare

With that of Christian children far and near;

We look around, and see them every where,
Instructed in those truths we never hear.

We've heard of thousands in this happy land,
Who on your sabbath learn to read and pray;

And in a language which they understand,
Are taught the Lord's commandments to obey.

How different our lot, how hard our case,
Poor Jewish girls are seldom taught to read;

We never lift our voice in prayer and praise,
Oh what a miserable life we lead.

Our sabbath comes, to us no day of rest,
Though lamps are lighted, and our labours cease,

Surely the day, the Lord Jehovah blest,
Should be to us a harbinger of peace.

Our fathers to the synagogue resort,
But there, their pray'rs appear an unknown tongue;

And us they leave to idleness and sport,
As if religion were not for the young.

And now I'm twelve years old, I'm turn'd from home,

With every worldly danger to contend;
And all my future prospect is to roam,
Without a guide, a teacher, or a friend.

A few short years at most, and I may lie,
Silent and cold beneath some earthly sod;
But surely 'tis a dreadful thing to die,
An awful thing to stand before my God.

I'm told he's merciful and pardons sin,
But then I've heard he's just and holy too;

I've never known him, how shall I begin?
Oh, teach me, Christian lady, what to do.

And can you, will you, kind compassion show;

My sad and wretched state with pity view;
Oh rescue then from ignorance and woe,
The little Hebrew girl who pleads with you.

THE CHRISTIAN LADY'S REPLY.

DEAR child of Abrah'm, wipe away your tears,

And bid those mournful feelings all depart;

Let hope revive—and banish groundless fears,

You have a friend in every Christian heart.

No winning words of eloquence you need,
To make our pity and compassion move;

You want no advocate to intercede,
Or urge the claims you have upon our love.

We see you wretched, and we long to reach,
Tow'rd's your relief, the hand of friendly aid;

We see you ign'rant, and we fain would teach,

Those truths which in the Scriptures are display'd.

We long to tell you of the grace and love,
Of that Redeemer who, enthron'd on high,
For sinners left the glorious realms above,
And came on earth to suffer, bleed and die.

We'd lead you through the myst'ry of his birth,

His glory laid aside when he appear'd;
The mighty God, a little child on earth,
Amidst your Hebrew nation born and rear'd.

Then would we follow all his life of love,
And see him heal the sick, restore the lame;

Blindness and deafness with a word remove,
And teach the dumb his praises to proclaim.

We'd hear his gracious voice in accents mild,
Invite the little ones to venture near;

When in his arms he bless'd each humble child,
And to their glad hosanna's bow'd his ear.

We'd tell you of the suff'rings of his life,
What he endur'd while sojourning below,
Expos'd to cold, and hunger, pain, and strife,

And all the mis'ry mortal man can know.

Then on to Calvary his steps we'd trace,
And view him on the cross uplifted high;
Behold him bleeding for man's guilty race;
For our salvation see the Saviour die.

Yes, ardently we long to give to you,
Those Scriptures which these glorious truths reveal,

That you may know and love this Saviour too,

Who only can your guilt and mis'ry heal.

That sacred book can make you truly wise,
And save your soul, if rightly understood;
Give comfort here, and hope beyond the skies,

"O come with us, and we will do you good."

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

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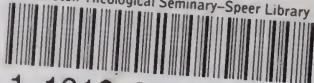
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